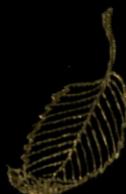




Stories of Old New Haven

by

Ernest H. Baldwin



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STORIES OF OLD NEW HAVEN

(ILLUSTRATED)

BY
ERNEST H. BALDWIN, Ph. D.

Instructor in History, Hillhouse High School, New Haven, Conn., and Lecturer in History, Yale University.

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DEDICATED TO

H. I. B.,

WHOSE PURITAN ANCESTOR LANDED AT
QUINNIPAC IN 1638, AND WHOSE
PATERNAL GRANDFATHER MADE VAL-
UABLE CONTRIBUTIONS TO THE HIS-
TORICAL LITERATURE OF THE NEW
HAVEN COLONY.

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PREFACE.

The following stories do not pretend to give a detailed history of New Haven from the date of its founding to the present time. They contain, in simple language, accounts of only those events and incidents connected with its history which are of chief importance and general interest. They are designed, primarily, to interest and instruct those boys and girls whose homes are situated in or near that old New England city or whose ancestors came from there. New Haven is a city of fine historic traditions, is more than two hundred and sixty years old and widely famed. A knowledge of its history and of the high-minded men who made it what it

is, cannot fail to prompt feelings of gratitude and pride, and inspire the younger generation with an ambition to protect its fair name and preserve its noble institutions.

In the preparation of these stories both primary and secondary sources have been used. Among these should be mentioned: The New Haven Colony Records, the publications of the New Haven Colony Historical Society, Atwater's History of The Colony, of New Haven, Levermore's Republic of New Haven, Bacon's Historical Discourses, Blake's Chronicles of the New Haven Green, Bartlett's Historical Sketches, and Kingsley's Historical Discourse.

The author desires to acknowledge his indebtedness to those who have given aid and encouragement in the preparation of these stories. In this connection special mention should be made of Dr. Stuart H. Rowe, Principal of the Lovell School District, New Ha-

ven, for his valuable suggestions regarding their form and substance; and Mr. A. H. Baldwin, of Washington, D. C., for the cover design and other original drawings illustrating the book.

New Haven, Conn., September 29, 1902.

INTRODUCTION.

Why the Puritans Left England.

In the days when our forefathers left their homes across the sea and came to New England, old England was not a very happy country to live in; at least a good many of the English people did not think it was. The Stuart kings ruled England then and they were very unwise and unjust. They believed that God had made them kings; and so, they thought it was right for them to do whatever they pleased, and that the people ought to obey them willingly.

Now in those days all the churches of England were supported by taxes laid on the people, just as public schools are supported

in our country now-a-days. Besides that everybody had to go to church and worship God in the way the King and his Bishops ordered. But there were some people who did not like the way the church services were conducted. They even believed that some of the forms and ceremonies used in the worship were contrary to the teaching of the Bible and therefore wrong. These people tried to reform or purify the church, and so were called Puritans.

When James I, who was the first Stuart king, became ruler of England in the year 1604, these Puritans asked him to make some changes in the church worship and do away with the forms and ceremonies they disliked. But the king thought he knew what was best and obstinately refused to do what they wished. More than that, he threatened to "harry them out of the land" if they didn't worship in the way required by law.

Some of these people thought it wrong to obey the king's command and left the English Church to worship by themselves in the way they thought was right. So they became known as Separatists, because they *separated* from the English Church. But King James was true to his word and did harry them out of the land. They went to Holland first, but later, came as Pilgrims to the new world and settled Plymouth in the year 1620.

Those called Puritans remained in the English Church patiently hoping that the reforms they wished would be made sometime. But they were cruelly treated by the king. A court called the Court of High Commission fined and imprisoned them if they said anything against the regular forms of worship or met by themselves to worship in a different way. Ministers who were known to be, or suspected of being, Puritans, were

arrested and kept in horrible prisons until they promised to give up their Puritan ideas. If they refused, their churches were taken away from them and they were made to suffer great hardships.

But this was not the only reason so many of the English people were unhappy. They suffered in another way. When King James wanted more money than Parliament gave him (and he always did) he taxed the people without their consent. Now this was a violation of that famous document called "Magna Charta" in which an earlier English king had agreed to lay no taxes upon the people without the consent of Parliament. But King James did not care about that. If anyone refused to pay these unjust taxes or loan the King money (which he never intended to pay back), he was taken before a court called the "Star Chamber" and fined heavily or put in prison. The judges of this court were

very careful to do just what the King wished whether it was right or not.

When King James I died in 1625 and his son Charles became king, the Puritans hoped for better times. They were greatly disappointed for the new King was more obstinate and tyrannical than his father, and they were worse off than before. It was dangerous to speak or write against the church ceremonies or complain of the acts of the King. Those who dared to do so had their ears cut off or their tongues cut out.

Rather than suffer such cruelties many Puritans left England and sought homes in a new land where they could worship God in their own way. Dear as their native land was to them, their religion was more dear and they chose to suffer exile in the new world than do what they believed was wrong. In 1628 some wealthy Puritans under the leadership of John Winthrop, John Cotton and

Thomas Hooker, formed what was called the "Company of the Massachusetts Bay." The King gave them a charter for he was very willing to get rid of troublesome subjects and have his new lands across the Atlantic settled. Then they came to New England and founded the town of Boston in 1630. Among those who helped to form this company and spent time and money to make it a success, were two men whose names became famous later as the founders of the colony of New Haven. Those men were John Davenport and Theophilus Eaton.

STORIES OF OLD NEW HAVEN.

CHAPTER I.

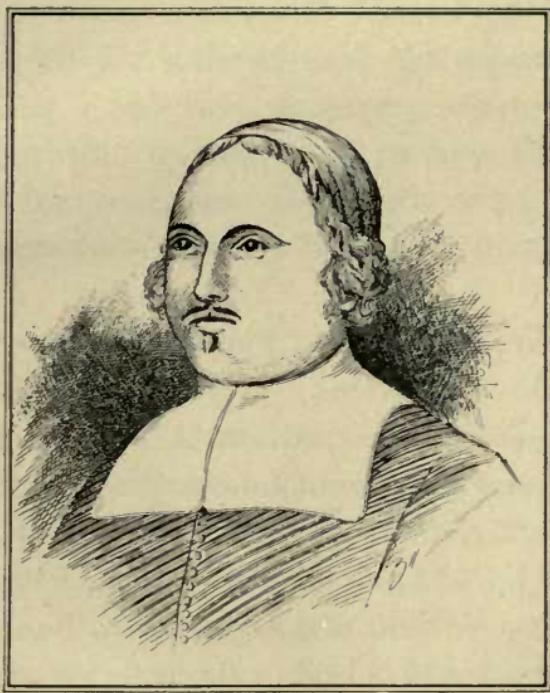
How Some Puritans Left England and Went to Quinnipiac.

Nearly three hundred years ago there lived in the city of Coventry, near the center of England, two boys named John Davenport and Theophilus Eaton. The father of young Davenport was mayor of the city and Mr. Eaton was the minister there. The boys were schoolmates and great friends. This friendship lasted to the end of their lives and had a good deal to do with the founding of the city of New Haven.

Mayor Davenport's son was a bright young boy and a good scholar. When he was six-

teen years old he was sent to Oxford College, and, later, became a minister of the English Church. Mr. Eaton wanted his boy to become a minister, too, but Theophilus thought he would rather be a merchant. So he went to London and, in a few years, became very rich. Thus the two boys became separated; but they did not forget each other and before many years they were together again.

In the year 1624, just before King James I died, John Davenport became the minister of St. Stephen's church in Coleman street, London. He was then twenty-seven years old. People liked to hear him preach, and his church was always filled. Among the rich merchants who went to church there was Mr. Davenport's old friend, Theophilus Eaton. He belonged to a wealthy trading company and had travelled through the Baltic Sea. At one time he was the Ambassador of King James at the Court of Denmark. It may be that he had something to do with



JOHN DAVENPORT.

From a picture in possession of Yale University.

making his old schoolmate minister of St. Stephen's church.

It was not long before both Mr. Davenport and Mr. Eaton became strong Puritans. In 1628 they helped to form the Massachusetts Bay Company although they were not then ready to leave England themselves; for they had not yet suffered from the injustice of the King. Still they were very willing to help others who wanted to go to New England. A few years later they were very glad to go themselves, and this is the way it came about.

In the year 1633 King Charles I made William Laud Archbishop of Canterbury. Now the Archbishop of Canterbury was the highest officer in the English Church. It was his business to see that the laws of the Church were obeyed. This William Laud hated the Puritans and everybody knew that he would treat them very harshly. So far Mr. Davenport had escaped punishment, for not many knew that he was a Puritan. But William Laud found it out before he was made Arch-

bishop. Mr. Davenport soon learned that it would not be safe for him to stay in England. So before he could be arrested he fled to Holland. He went to Amsterdam where he preached for several years. But he did not like it there and wanted to be with his own people and friends. Just about that time Reverend John Cotton wrote him a letter from Boston urging him to come there. So in 1636, disguising himself as a country gentleman, he went back to England to see if he could get some of his friends to go with him to New England.

Now it so happened that Mr. Eaton wanted to go, too, for his brother, Samuel Eaton, who was a Puritan minister, had been arrested and put in prison by the Court of High Commission. Although he was freed again it was not safe for any of the family to remain in England longer.

Mr. Eaton was a rich man; and if the King learned that he was a Puritan, he would find some way to get his money.

There were a good many other Puritans

who were anxious to go to New England at that time, also, for they were being treated more cruelly than ever by Archbishop Laud. Besides they wanted to bring up their children in the Puritan faith. To do that they must live in a land where they could worship God in their own way.

Under the leadership of Mr. Davenport and Mr. Eaton a Company was formed to go to New England and found a new colony. People from different parts of England joined it. There were a good many from London and some from Yorkshire in the northern part of England. Others were from Herefordshire near Wales. Still others came from Kent in the South of England. Many of them were merchants, but some of them were country gentlemen and farmers.

It was not an easy matter to get away from England in 1637, for when the King found that wealthy Puritans were taking a great deal of money from the country he tried to stop them; and Archbishop Laud would not let them get away and escape pun-

ishment if he could help it. It is certain that Mr. Davenport and Mr. Eaton did not let them know they were going. As it was they had a great deal of trouble in hiring ships to take them across the ocean. But they finally got two. The name of one was the Hector.

It was quite an undertaking to move from old England to New England in those days. People had to take with them nearly everything they would need in the new settlement. There were then no stores in New England where they could buy everything. So they had to take tables and chairs, beds and pillows, blankets and clothing, plates and knives, books and candles, hammers and saws, axes and shovels and numerous other things. They packed them up in trunks and boxes and bundles and stowed them away in the hold of their ship. Sometimes they carried bricks to build chimneys. Very often they took cows and sheep, for they must have milk and wool. So it was a busy time getting ready to go.

Then there was a great deal of business to settle up before they could leave. There were debts to collect and bills to pay. Things they could not carry with them must be sold or given to friends and neighbors. At last there were "goodbyes" to say, and the parting from friends and relatives they never expected to see again, for they were leaving the homeland forever, to live and die and be buried in a strange country.

The good ship *Hector* and her companion, bearing those who were destined to found New Haven, set sail from London sometime in April, 1637. The voyage across the Atlantic in those days was a very long and tiresome one. The ships were small and uncomfortable. It was often cold and rainy and the wind whistled through the rigging so shrilly it frightened the children. Of course many were seasick. The food was bad and they could have no fresh meat or vegetables. There was no room for the children to run about and the sailors liked to play jokes on them. The voyage usually lasted two

months, and sometimes it was much longer. So everybody was glad enough when land was reached and they could get out and stretch their legs and have something fresh to eat and drink.

Mr. Davenport and Mr. Eaton with their company of Puritan colonists reached Boston in June, 1637. The first thing they did was to thank God for bringing them safely to the end of their voyage. Then they had to unload their goods and find a place to stay. They received a warm welcome from the Boston people for many of them were old friends. They probably brought letters and messages from relatives and certainly they told them the latest news from England. They, in turn, heard what was going on in New England; how Thomas Hooker and his friends were building a new colony over on the Connecticut river, and how many of their soldiers had gone off to the war against the Pequot Indians.

When they left England Mr. Davenport and Mr. Eaton did not know in what part of

New England they would settle. They decided to go to Boston and stay there until they could find just the place they wanted. Their Boston friends urged them to stay there, for such rich men as Mr. Eaton and his companions would make a fine addition to the Massachusetts Bay colony. They were even offered a place for a new town wherever they might choose. But they did not care to stay in Massachusetts for several reasons. In the first place there was a quarrel in the church at Boston over a woman named Ann Hutchinson, who was preaching some new and strange doctrines. Everybody was excited over her. Mr. Davenport did a great deal to quiet this excitement and put an end to the quarrel. But he and Mr. Eaton both feared their people would become mixed up in similar religious disputes if they remained in Massachusetts. Then in the second place they wanted to found a colony of their own where they could govern themselves in their own chosen way. They had heard, too, that the King was about to send a Governor to

Massachusetts and they did not wish to be ruled in that way. Finally they were very desirous of founding a commercial city, where there was a good harbor. In Massachusetts they would be too near Boston.

While the ship *Hector* was sailing across the Atlantic in that spring of 1637, the English settlers of New England were having a fierce war with the Pequot Indians. In the month of May the Puritan soldiers burned the Indian fort near New London and killed many hundreds of the redskins. Those who escaped fled westward along the shore of Long Island Sound. The soldiers from Massachusetts and the other colonies pursued them and killed nearly all of them in a swamp near Fairfield.

As the soldiers followed the Indians along the shore they stopped several days at a place called Quinnipiac, (or Long-water-land) for they thought some of the Pequots were hidden there. The English liked the place very much and Captain Stoughton wrote to Boston that it was the best place for a set-

tlement that he had seen anywhere. When he went home from the war in August he told Mr. Eaton all about it, describing the fine harbor with the rivers emptying into it and the broad rich meadows on all sides. Mr. Eaton was so much interested in this account that he thought he would go and see for himself. So he took a number of men from his company and sailed around to the harbor at Quinnipiac.

Just what Mr. Eaton did while he was there isn't known. But he probably tramped through the woods to see if the trees were good for timber and masts; he looked over the meadows and examined the harbor to see how deep the water was; he found the best landing places and perhaps caught some fish and clams. He probably looked for springs of good water and hunted up the Indians to learn how many there were and if they were friendly to white men. Perhaps he climbed to the top of East Rock to look over the surrounding country, who knows? Whatever he did it is certain that he was so well

pleased with Quinnipiac that he decided to leave some of his men there to spend the winter and make a beginning of a new settlement. It was too late in the year to go back to Massachusetts and get the rest of the company. It would be better for them to spend the winter in Boston and not move until spring.

Mr. Eaton himself went back to Boston and reported what he had done. It was quickly decided that Quinnipiac should be the place for their settlement. Then all looked eagerly forward to the early spring-time when they could go there and begin the building of their new homes. How slowly the time seemed to go! Many a long winter evening was spent in planning their houses or getting their tools in readiness for the work. It is not hard to imagine that Mr. Eaton made a rough map of Quinnipiac and discussed with the rest how they should lay out their town, and where each should have his house and lot. Then they could go right to work when they reached there.

If it seemed a long winter at Boston it must have seemed a much longer one to the men left at Quinnipiac. There were seven of them under the leadership of Joshua Atwater. They lived in a small hut which they built near what is now the corner of Congress avenue and Meadow street. No doubt they found enough to do to keep them busy. They cleared away the underbrush; they cut down trees and sawed them into boards; they built a few huts for those who were coming in the spring; they set traps to catch beaver and rabbits; they traded with the Indians and bought their furs. At times they suffered great hardship. It was a very cold winter and the snow lay deep. One of their number became sick and died. His companions buried him near the hut. So they were glad enough when spring came and the snow began to melt and the ice went out of the rivers, for soon they would see their friends sail into the harbor to join them.

CHAPTER II.

How the Founders of New Haven Built a City Four-Square.

About two hundred and fifty persons came to New England with Mr. Davenport and Mr. Eaton; of these about fifty were men, the rest women, children and servants. By the time they were ready to leave Boston and go to Quinnipiac, quite a number of Massachusetts people had joined them. So, the small schooner which carried them from Boston to their new home was pretty heavily loaded. Perhaps that was one reason they were so long on the voyage for it took them two weeks to reach the end of their journey. The water was probably rough and the wind cold and raw, for they sailed during the early April of a very backward spring.

As the founders of the future city of New

Haven sailed into the harbor of Quinnipiac that April day in 1638, how strange everything looked to them and how different from that of to-day!

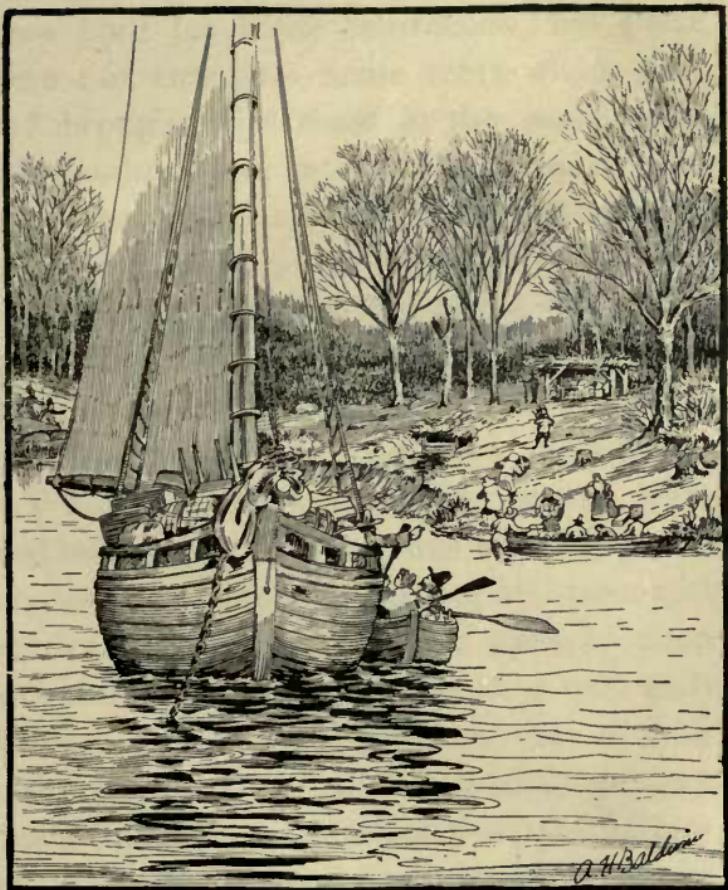
No lighthouses guided the sailors,
No breakwater sheltered the bay;
No bridges of steel spanned the rivers—
Just wilderness bordered the way.

Coming slowly up the harbor they looked eagerly and curiously about them. Toward the East they saw low-lying hills covered with small oak trees, and toward the West great forests of savins or pines, which, in later years, were to give a name to one of New Haven's popular shore resorts. Tall rushes lined the shore on both sides of them. In the distance loomed up the Red Hills, as the Dutch called them, now known as East Rock and West Rock.

After they passed the mouth of the West River and neared the head of the harbor, they saw two deep creeks extending some distance into the country and at almost right-angles to each other. They called one of

these East Creek and the other West Creek. Both have entirely disappeared. The tracks of a great railroad lie on the bed of one and the other has become a busy street. Small vessels could enter the East Creek as far as the corner of the present State and Chapel streets. But the Puritan settlers sailed up the West Creek where their friends, who had spent the long winter there, were awaiting them. They made a landing near what is now the corner of George and College streets. Perhaps a rude wharf had been built for their use.¹

Tradition says that the schooner came to anchor in the creek on Friday but that a landing was not made until the next day. What a busy Saturday that must have been! Everybody was up bright and early getting ready to land. Their friends ashore were eagerly waiting to welcome them and no doubt some of the neighboring Indians were looking curiously on and wondering at the strange dress of the women, for most of them had never seen white men's wives before.



THE LANDING AT QUINNIPAC IN 1638.

Soon they had landed and were hard at work. The first thing they had to do was to make some kind of shelter for themselves. The weather was still quite cold and snow often covered the ground. A few huts had been built for them beforehand, but these were not enough. Some tents which they had brought with them in the vessel were taken ashore and set up. Then more rude huts were built and even wigwams such as the Indians used. But strangest of all were the cellars which some dug in the side of the bank along the creek. These, when covered over, were very comfortable in dry weather, but damp and unhealthy when it rained.

While the men were putting up the tents and building huts, the women were busy getting out the beds and clothing and pans and kettles, for they must have a place to sleep and something to eat. The boys and girls helped to carry things from the landing place to the huts but the smaller children clung tightly to their mothers' skirts frightened at the Indians and the strangeness of the

place. What a tired lot of people that night! And how glad they were that the next day was Sunday!

We may be very sure that one of the first things taken ashore at Quinnipiac that Saturday was Mr. Davenport's Bible and the sermon he was to preach the next day. Sunday was a day of rest and worship with those Puritan founders of New Haven and they hoped it would be with those who should come after them for all time. Although they were very busy getting settled no work could be done on the Sabbath Day. If anyone forgot to take some needed thing ashore the day before he had to get along without it until Monday. They had no church but that did not matter; a large oak tree with spreading branches which stood near their landing place, was good enough for them until they could build a church.

With his people gathered about him seated on logs and stumps and the Indians standing around in awe, Mr. Davenport preached that first Sunday morning at Quinnipiac on the

"temptations of the wilderness." This stern Puritan minister was wise enough to foresee unusual temptations. In a new and strange country the people would be tempted to do things which they would not think of doing at home. The desire to build their new homes as soon as possible would tempt them to neglect their religious duties. They would be tempted to cheat the Indians because they were ignorant and weak. So there was need for such a sermon. Just what Mr. Davenport said that April Sunday, 1638, we do not know, but we may be very sure the people believed his words and tried to do as he said. In the afternoon, another minister, Mr. Prudden, preached, so the whole day was spent in worship and the people had no time for labor had they wanted it.

Monday morning found them again hard at work. It probably took them several days to unload everything from the vessel and get it under cover. Meanwhile leading men like Mr. Eaton and Mr. Goodyear were looking around to see just where to lay out the

town. As most of them expected to engage in trade they wanted to live near together and within a short distance of the harbor. So they did not plan large farms for each family but small lots each just big enough for a house and garden. Now among these settlers was a young man named John Brockett who was a surveyor. It is said that he left his home in England because he wanted to marry a Puritan maiden who was in the company. With his help a half-mile square was marked out and divided into nine equal parts. One side of this square lay along the West Creek and is now George street. At right-angles to this was another side which bordered the East Creek and forms the present State street. Grove and York streets were the other two sides of the square. What are now Church, College, Chapel, and Elm streets divided it into nine equal parts which they called "quarters." The central quarter was set apart for a market-place, and has now become the beautiful Green. The other quarters were fenced in as soon as possible

and divided among the "free planters." The free planters were those who had united to form the company and had given money to pay the cost of moving to New England and building a new colony. So each free-planter was given a lot. The size of the lot depended partly on the amount of money he had given, and partly on the number of persons in his family. Mr. Eaton, who gave the most money and had the largest family, of course, had the largest lot. Those who were old friends and those who had come from the same part of England were given lots in the same quarter where they could be near neighbors. As there was not land enough for all in the half-mile square, some were given lots outside. Some of these lots lay between what are now Meadow and lower State streets; others were on the other side of the West Creek.

The woods were not very thick where the town was laid out. In some places, where the Indians had planted corn, there were no trees, but only tangled bushes and briars.

As soon as possible the trees were cut down and fences built. Some of the latter were made of pickets and others of rough logs. Then they made ready the ground for their gardens. While many were busy in this way others were getting lumber ready for use in building houses. As they had no saw-mill, they had to saw the logs by hand. This was slow and hard work. We may be very sure there was many a backache when night came during all that first summer at Quinnipiac. Then, too, there were wells to be dug and boats to be built.

So the summer of 1638 was a very busy one for the new colony, and a hard one as well. The spring was late, the cold lasting until May. In some places corn had to be planted two or three times over, for it rotted in the ground. But the harvest was a good one and there was plenty to eat. In June, a terrible earthquake frightened the people and shook the little colony to its foundation. But they kept right on building, and by late fall most of those who came in April had

their houses ready to live in. Some were probably log-cabins not much better than the huts they had made at first except that the cracks were stopped up with clay. Others were rude frame buildings made from squared timbers and covered with rough boards or shingles. But a number were quite large and stately houses, and, it is said, were better than any other houses in New England. It took much longer to build these, of course, and probably they were not finished during the first year. But before the first snow fell in the next winter the new town was well started on its career.

Now let us see who some of the leading men were, and where they had lots in the half-mile square. Theophilus Eaton should be mentioned first. He was the wealthiest of all the founders and Governor of the colony as long as he lived. His house was probably the largest in the town and stood on the north side of Elm street about half-way between Church and State streets. He needed a large house, for there was a large

number of persons in his family. Besides his mother, wife and children there were several young persons who had been placed under his care and protection. These, with the servants, sometimes numbered as many as thirty. It is said that nineteen fireplaces kept this great house warm in winter. The large central room was furnished with fine carved tables, chairs, and "Turkey" carpets; and immense brass andirons stood in its great fireplace. In this room the whole family gathered for their meals and for prayers. Then, Mr. Eaton had a library and office where he loved to spend much time in reading and study. His brother, Samuel, lived next door near the corner of State street; but he did not remain in New Haven long. He returned to England where he died.

The lot of Mr. Davenport, the minister, was across the street from Mr. Eaton. His house was also large and stately, and contained thirteen fireplaces. One of the most interesting rooms in this house was the "study," for Mr. Davenport had a great

many books for those days. He spent so much of his time with them, that the Indians called him "so big study man." Nothing was done in the new colony without asking his advice, and all the people loved him and paid him great reverence.

Thomas Gregson was another leading man in the colony. His lot was on the corner of Church and Chapel streets. The narrow street under the Insurance Building called Gregson Alley, owes its name to him. His house was also one of the largest in the town. He was a merchant and engaged in commerce. In 1644 he was chosen to go to England and get a charter for the colony from Parliament, but the ship in which he sailed was lost at sea.

Among the rest of these "first settlers" were George Lamberton, a famous sea captain; Nathanael Turner, the commander of the military company; Robert Newman, in whose great barn the free-planters met to form a government for the colony; William Andrews, who kept the first "ordinary," or

hotel; John Cooper, who looked after the fences every week; and Francis Newman, who was lieutenant of the artillery company and Governor after Mr. Eaton died.²

For two years after the settlement of the town, Quinnipiac was the only name it had. In 1640 the General Court decided to give it a new name, and the old record of that year says, "This town now called New Haven." By that time it had grown to a population of nearly five hundred and had become the mother of other settlements. The people who came from Herefordshire, England, and were given the southwest quarter, all moved to Wepowaug in 1639; there they built a town of their own and named it Milford. A year later a number of families from Kent, England, moved to Menunkatuck and founded Guilford. About the same time some people from Norfolkshire, England, went across to Long Island and built the town of Southhold. In 1640 New Haven bought the territory at Rippowams from the Indians and the same year sold it to a com-

pany that came from Wethersfield, Connecticut. This new settlement was named Stamford. In 1644 Totoket was settled by another company from Wethersfield and given the name Branford. All these new towns united with the town of New Haven under the same government and thus formed the "New Haven Colony."

CHAPTER III.

How Momaugin Sold Quinnipiac.

When the founders of New Haven began their settlement at Quinnipiac in 1638, the Dutch at Manhattan (New York) did not like it at all. They declared that Quinnipiac belonged to them, and the English had no right to settle there. But the English claimed it, too, and paid no attention to the Dutch. Mr. Eaton and Mr. Davenport, however, as they were wise and honest men, thought that, after all, Quinnipiac belonged to the Indians who lived there. At any rate they did not think it would be right to stay there without paying the redmen for the land. Thus they would obtain not only a good title to the soil, but the goodwill and friendship of their dusky neighbors as well.

Now there were only a few Indians living

in the country around Quinnipiac in 1638. Great heaps of oyster shells found along the shore by the English proved that there had been a large number of them years before. But wars with other tribes, famines and terrible diseases had killed them. There were hardly enough left to make one small tribe, and they were called the Quinnipiacks. Momaugin, the Sachem of this tribe, could find but forty-seven men and boys for his band of warriors; and there were but a few women and children besides. They lived in what is now East Haven. Beyond East Rock there were a few more under the lead of Montowese, and there were only ten men among them. So, by 1639, there were probably as many, if not more, English people at Quinnipiac than Indians.

These Indians had long lived in great fear of their enemies, the Pequots, and especially of the Mohawks, who came from the Hudson River region, and treated them with great cruelty, sometimes forcing them to pay long strings of wampum for taxes. So terrible

was the war-whoop of a Mohawk to their ears, that they had several times fled to the settlement at Hartford for protection. And so when the English came to live near them, and on their own lands, the Quinnipiacs were not angry, but welcomed them as friends and protectors.

As soon as Mr. Eaton's company decided to go to Quinnipiac a letter was sent (probably by an Indian runner) to the men who were staying there, asking them to make arrangements with the Indians for the purchase of their land. No written agreement could be made then, for the Indians and the white men did not understand each other very well. But the Indians made it plain that the English would be welcomed; and the price offered for their land was very satisfactory to them. So when Mr. Eaton arrived they were ready to sign a treaty of sale.

It was some time before the actual purchase could be made, however. In the first place they must find some white man who could speak the Indian language and explain

the treaty to the Quinnipiacs. And then it would be better to wait awhile and see how the redmen behaved. Then they could judge better what the terms of the treaty ought to be. This was a very wise thing to do, for before the first summer was passed the Indians were found to be very troublesome neighbors. In fact they were a nuisance. Of course, they were not used to the habits of the English and they did some things which were not very nice, and others which Mr. Davenport probably thought were quite wrong. They used to walk right into the English huts without knocking or asking permission. They often stole fish from the English nets and used boats and canoes without leave. They set traps where the cattle would be caught and injured. They sometimes came into the town on Sunday to trade, and hung around the houses while the people were at church.

Of course the English could not allow such things to go on very long, and so, when the treaty was drawn up, Mr. Eaton made the

Indians agree not to do them any more. Now the only white man living anywhere near Quinnipiac, who could speak the Indian language well, was Thomas Stanton of Hartford. So they sent for him to come and explain the treaty to the Indians. It was the last of November, 1638, before Mr. Stanton arrived. Word was then sent to Momaugin, and he and his Councillors came into the town to hear what the strange looking paper with the English writing on it meant. The signing of this treaty between the English and Indians at Quinnipiac probably took place somewhere on the "market-place." Perhaps Momaugin and his Councillors, wrapped in blankets, with the leading men of the colony, sat in a circle about a fire, for the season was late. About them stood the rest of the people curiously watching the Indians and listening to the reading of the treaty. Mr. Stanton, standing in their midst, spoke in a loud, clear voice and explained each word and sentence of the writing to the Quinnipiacs in their own language. Momaug-

gin no doubt showed his approval by frequent grunts, and, when the reading was finished, signed the document by making his "mark" in the form of a bow. Several of his Councillors also made their "marks," and then, underneath these, was the "mark" of the squaw Sachem, Shampishuh, the sister of Momaugin.

Now let us see what the terms of this treaty were, and how they were carried out. In the first place Momaugin declared that he owned all the land in Quinnipiac and alone had the right to sell it. Mr. Eaton did not wish to give others a chance to claim it later. Then the treaty stated that the Indians freely gave up to Mr. Eaton and the other Englishmen, all right to all the land, rivers, ponds and trees, with all the liberties belonging to them, in Quinnipiac, as far as it extended East, West, North and South. In return for all this they asked for but three things: first, a place in what is now East Haven where they could live and plant their corn; second, the right to hunt and fish in Quinnipiac; and,

third, protection from the Mohawks and their other enemies.

No doubt the English were very glad to get so much land and timber so cheaply, and readily agreed to these conditions. But, remembering how badly these same Indians had acted during the few months they had lived at Quinnipiac, Mr. Eaton and his friends had them agree to the following terms. They must not set traps where cattle might be caught or hurt; or frighten away or steal fish from the English nets. They were not to come into the town on Sunday to trade or hang around the houses while the English were at church. They were not to open the latch of any Englishman's door without permission, or remain in the house when told to leave. They were not to take any boat or canoe belonging to the English without the consent of the owner. Not more than six at a time were to come into the town with bows and arrows or other weapons; nor must they in any way harm an English man, woman or child. They must pay for cattle they

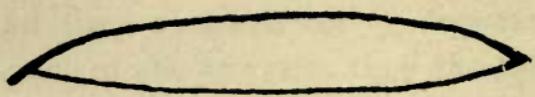
killed or injured and return those that strayed away. They must not allow other Indians to come and live with them without the consent of the English; and they promised to tell the English of any wicked plots against them. Finally, they agreed to have all wrong-doers punished by the English.

On their part the English agreed to pay the Indians for any damage done them, and to punish all who wronged them in any way. Then in return for all they received, they gave to Momaugin and his followers these things: one dozen coats, one dozen spoons, one dozen hoes, one dozen hatchets, one dozen "porengers," two dozen knives, and four cases of French knives and scissors.

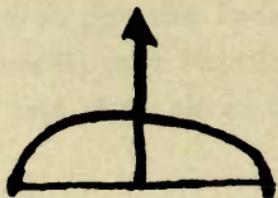
Two weeks later (in December) the English bought some more land from Montowese and his small band of warriors who lived beyond East Rock. The terms of this treaty were nearly the same as those with Momaugin. The Indians were given what is now called Montowese for their home, and had permission to hunt and fish like the Quinni-

piacs. They promised to pay damages when their dogs injured the English cattle, and the English agreed to pay them damages when their hogs injured the Indians' corn. Montowese and his followers were given one dozen coats, the one for Montowese himself being "made up after ye⁴ English Manner."

The land which the Indians sold in these two treaties is now covered by the towns of New Haven, East Haven, Branford, North Branford, North Haven, Wallingford, Cheshire, Hamden, Bethany, Woodbridge and Orange. It would seem to us that Mr. Eaton and his friends paid a very small sum for this great tract of land which is now worth so many millions of dollars. But we must remember that it was unimproved land and had to be cleared and made fit for use by the English. And then it was really not worth much to the Indians. They could not use all of it, and a small place grew corn enough to support their few numbers. They could still hunt and fish in the remainder, and that was all they had ever done with it. And then,



MOMAUGIN—HIS MARK.



MANTOWESE—HIS MARK.

too, these few knives and hatchets and hoes were greatly valued by the redmen. That was not all they received for it, however. The best part of the bargain, they thought, was the protection the English gave them from the Mohawks.

These agreements with the Indians were faithfully observed by the English settlers at Quinnipiac. They always treated their savage neighbors with justice and kindness, not only because they wanted to keep them friendly, but because it was right. If an Indian was wronged or injured by a white man, justice was done. When an Indian guide named Wash was attacked and had his arm broken by an angry sailor, because he asked for his pay, the Court sent the seaman to prison and ordered the doctor to care for the broken arm. At another time a man stole some meat from an Indian named Ourance. He had to pay the Indian double the price of the meat, and twenty shillings fine to the town, and then sit in the stocks awhile.

Once the Indians complained that the hogs of the English ate their corn and made their squaws and children cry. They asked the English to help them fence in their land to keep the hogs out. At the same time the Sagamore wanted the town to give him a coat because he was old and poor and couldn't work. So the town gave the poor old Indian warrior a coat and appointed men "fit and able" to help build fences around the Indian cornfields. As a result of these kind acts no Indian tomahawk was ever raised against New Haven nor an Indian war-whoop ever heard in its streets.⁵

CHAPTER IV.

How the Laws of Moses Became the Laws of New Haven.

When the founders of New Haven came to Quinnipiac in 1638, they brought no laws with them except the laws of Moses which they found in the Bible. For more than a year they got along without any settled form of government, merely agreeing to do everything according to these laws. During that time, as well as later, Mr. Eaton was looked up to by all as a father and judge. If two persons got into a quarrel, they asked Mr. Eaton to settle it. Then he took down his Bible and read the law on the subject and decided the dispute accordingly. When anyone did something wrong, Mr. Eaton looked in the Bible again to see what the punishment should be; if he was not sure about it,

he probably talked with Mr. Davenport and found out what punishment he thought was best.

A whipping post was set up somewhere on the market-place and some "stocks" built with which to punish wrong-doers. Perhaps there was little need for them the first few months because the people were too busy to get into very serious mischief. Still it was a wise plan to have them ready, otherwise some evil-minded persons would be tempted to make trouble.

The agreement they made to go by these old Mosaic laws was written down in their records in the following words:

"In the layinge of the first fowndations of this plantation and jurisdiction, vpon [upon] a full debate wth [with] due & serious consideration it was agreed, concluded & setled as a fundamentall law, not to bee disputed or questioned hereafter, that the judiciall lawes of God, as they were deliuered [delivered] by Moses, & expownded in other parts of scripture, so farr as they are a fence [defence] to the morrall law, & neither tipicall, [typical] nor ceremoniall, nor had refference to Canaan shalbe accounted of morrall & binding equity and force, and as God shall helpe shalbe a constant direction for all proceedings

here, & a gennerall rule in all courts of Justice how to judge betwixt partie and partie, & how to punish offenders, till the same may be branched out into particulers [particulars] hereafter."

Not only did these founders of New Haven have no laws but those of the Bible when they landed; they had no charter of government even. They knew King Charles would not have given them one if they had asked it. So they had no written constitution of any kind to tell them how they were to be governed. But that did not trouble them much, for they knew they could govern themselves quite well. They waited more than a year before they decided what form of government to establish for their new colony, and there were several good reasons for this.

In the first place it was a very important matter and must not be settled in a hurry. For awhile they were too busy building their new homes to attend to it. Then some of their number were planning to build a separate town nearby, and did not care to say

anything about the kind of government New Haven should have. These people did move away very soon and founded the town of Milford.

But there was a still more important reason for this delay. We have already learned that the early settlers of New Haven were strong Puritans who left England because they wished to worship God in a different and more simple way than the English Church allowed. Now, while they all agreed as to the way they ought to worship, they did not all agree as to the way they should be governed.

Mr. Davenport came to New England with the ambition to found a state "whose design is religion." That is, he thought that, as the main object of a state should be to train men and women to be God-fearing and Christian, so the government of the state ought to be managed by Christians only, and by Christians he meant members of the Church. They alone should have the right to vote and hold office, for they alone were fitted for such

duties. Mr. Eaton and most of the others in the company believed in the same way.

There were some among their number, however, who, like the Pilgrims, had separated from the English Church. These Separatists believed that in civil government men should have the right to vote and hold office even if they were not members of the Church. So when these founders of New Haven came to talk over the question of what form of government they should have, they did not all quite agree. Mr. Davenport was, of course, the leader of those who believed that only free planters belonging to the Church should rule. He tried to prove this from the Bible. Reverend Samuel Eaton, brother of Theophilus Eaton, was the leader of the other party, and thought that all the free planters should have the right to vote.

After they had discussed the question for a long time, finally, in June, 1639, they all met to decide it. This meeting was held in Mr. Newman's big barn which stood not far from the present building of the New Haven

Colony Historical Society on Grove street. Mr. Davenport did most of the talking at this meeting and told the people what form of government he thought they ought to have. A number of questions were written down and read aloud by Mr. Newman, and then voted upon. Mr. Davenport urged them to think very carefully about each one, and not vote for it unless they were sure they were in favor of it. And to make it doubly sure they voted on each question twice.

They first agreed that the Bible contained a "perfect rule" for the government of the State as well as of the Church. They next voted to go by the laws of the Bible in all their public affairs, just as they had done during the first year. Then they all declared, by holding up their hands, that they wished to become members of the Church they were about to form. At last they took up the important question as to who should have the right to vote and hold office. They finally decided that only Church members

should have that right, although Mr. Samuel Eaton would not agree to it, and said that all the free planters ought to vote.

Before the meeting was ended they appointed twelve men, who, in turn, chose seven of their number to organize a Church. So these seven men became the "pillars" of the first church formed at New Haven. Their names were Theophilus Eaton, John Davenport, Robert Newman, Matthew Gilbert, Thomas Fugill, John Punderson and Jeremiah Dixon. The Church was formed in August, 1639, and, soon after, a meeting-house was built in the center of the market-place. The next October the voters met and held their first election. Mr. Eaton was chosen "magistrate for the tearme of one whole yeare" and others were appointed to assist him. Thus Mr. Eaton became the first Governor of the New Haven colony, and was re-elected every year until his death.

On the day after his election the Governor had to try an Indian who was charged with murder. A few days later this Indian was

stole nearly five thousand pins from Mrs. Lamberton together with some "lynning" [linen] and a "jugge." She also stole things from Mrs. Gilbert, taking them out of a "tub of water in the colde of winter when the famyly was att prayer." She went to visit a friend, at Connecticut, and stole a napkin from her. She was certainly a bad thief and needed severe punishment. The old record gives the sentence of the Court as follows:

"Now forasmuch as itt appeares to have beene her trade she having beene twice whipped att Connec-tecutt, and thatt still she continues a notorious theefe and a lyer, itt was ordered thatt she should be seveerly whipped and restore whatt is found wth [with] her in specie, and make double restitution for the rest."

On the same day another thief was tried by the Court:

"Andrew Low, Junr [Junior] for breaking into Mr. Lings house, where he brake open a cup(board) and took from thence some strong water, and 6d in mony, and ransackt all the house from roome to roome, and left open the dores, for wch [which] fact he being committed to prison brake forth and so es-

caped, and still remaines horrible obstinate and rebellious against his parents, and incorrigable vnder [under] all the meanes thatt have beene vsed [used] to reclaime him, wherevpon itt was ordered thatt he should be as seveerly whipped as the rule will beare, and to worke with his father as a prisoner wth [with] a lock vpon his leg, so as he may nott escape."

Therefore Andrew was taken to the market-place and tied to the whipping post. Then forty blows of the whip were struck on his bare back, for that was as many as the Bible rule would allow; and they were very careful to do exactly as the Bible said. Thus Governor Eaton and his Assistants judged criminals and punished them according to the "laws of Moses."

The General Court or Town-meeting was one of the most important branches of the government of the New Haven Colony. This was a meeting of all the free planters to talk over town affairs and pass laws; but only those who were church members could make the laws. At the October meeting they elected the Governor and other officers. The meeting was called by the beat-

ing of a drum and any who staid away were fined. Sometimes they were excused because they didn't hear the drum, or were away looking for lost cows, or someone in the family was very sick. One of the first things this town-meeting had to attend to was the question of military protection. There were two enemies whom they always feared, the Indians and the Dutch. Fortunately they never had any trouble from either one, and perhaps the reason was because they were always prepared to defend themselves.

New Haven, for the first few years of its history, was a sort of armed camp. All men between the ages of sixteen and sixty were required to have "a good serviceable gunne, a good sword, bandoleers,⁶ a rest, all to be allowed by the military officers, one pownd [pound] of good gun powder, fower [four] pownd of bullets, either fitted for his gunne or pistoll bulletts, wth [with] fower faddome [fathom] of match fit for service wth every match locke, & 4 or 5 good flints fitted for

every firelock peece [piece], all in good order & ready for any suddayne [sudden] occasion, service or view." The military companies drilled every Saturday and the soldiers had target practice. A mark was set up to "shout [shoot] att for some priz [prize]." An artillery company was also formed.

One of the regular duties of the soldiers was to keep the watch. Seven men kept watch every night and a watch-house was built on the market-place for their use. At sundown the drummer beat the drum to call the watch-men together. During the night these officers walked about the town looking out for enemies or fire. Strict laws were made to compel the watchmen to perform their duties faithfully. On Sunday one company went to church armed and sat near the door while a soldier kept watch in the tower on the roof. No one could furnish an Indian with a gun or other weapon without an order from the Governor, for they wished to keep them unarmed.

Laws were also passed to protect the town from fire. The roofs of many of the houses were of thatch or straw, and would easily catch fire. Of course only wood was burned in their fire-places and the chimneys had to be cleaned very often or the soot would catch fire. It was the special duty of Goodman Cooper to sweep chimneys. People could clean their own, of course, but they had to do it well or Goodman Cooper would complain of them. Each house was also furnished with a ladder reaching to the roof; and fire-hooks were provided by the town. Then, as another measure of safety, people were not allowed to make bonfires in the town. As a result of all these arrangements New Haven never suffered from serious fires.

The town-meeting passed a good many laws about fences, too. The fences which were built at first soon rotted and were easily broken down by cattle. This made a lot of trouble and cows often got into the corn-fields; they found that even pigs would swim

small streams and get through weak fences. Many people kept goats and let them feed on the market-place; but they found that goats could climb fences and get into gardens and orchards and do much damage. To put a stop to all this trouble they passed laws compelling house owners to repair their fences or build better ones; and no goats were allowed to feed on the market-place without a keeper.

Then this old colonial town-meeting looked after a number of other things. Bridges had to be built and kept in repair; and where they could not build bridges they had to have ferries. Boats and canoes, which were hastily made when they came to Quinnipiac, became leaky and unfit for use after awhile. After they had had a number of accidents from the use of such boats, two men were appointed to examine them and mark the good ones. Then if a person rented an unmarked and leaky boat, he was fined. Some people got into the habit of borrowing oars

and paddles and carts and wheelbarrows without asking the owners' permission; then, when they were through using them forgot to return them. So a law was passed to stop that.

The town-meeting made laws about money, also. The most common coins were English shillings and Spanish "peeces of eight." But Indian money, or "wampum," was used as well. This consisted of strings of polished beads made from shells. The white beads were worth twice as much as the black ones. Sometimes people tried to pay their debts with the black wampum because it was not as valuable; and some even put it on the contribution plate in church. It was hard to get rid of this poor wampum, so the town-meeting made a law fixing its value, and Mr. Goodyear was appointed to judge whether wampum was good or not.

Then they had to make laws about weights and measures. Men were appointed to examine all the weights and measures used in

the colony. Those which they found to be correct they marked with a seal NH. Ever since then there have been "Sealers of weights and measures."

Thus we see what a great variety of matters the old colonial town-meeting had to attend to, and how much there was to do, to get the new government into running order.

CHAPTER V.

How a Great Ship Went out through the Ice and Came Back in a Summer Cloud.

In proportion to the number of its inhabitants, New Haven was the richest colony in New England. Some of its Puritan settlers were quite wealthy for those early days. Many of them had been merchants and traders in England, and wished to engage in the same business in America and make their new colony a commercial city. One reason Quinnipiac was chosen as the place for their settlement was because of its deep and sheltered harbor, where ships could safely anchor and land their cargoes. And then, in laying out the town, the central square, or "quarter," was reserved for a public "market-place" where goods of all kinds could be bought and sold.

The colonial town-meeting made a number of laws to encourage commerce and aid traders. Ship captains were forbidden to throw ballast overboard into the channel of the harbor lest it should become filled up. Ship carpenters were excused from military service that they might spend all their time building ships. No one was allowed to cut a spruce tree without the consent of the governor, for they wanted to preserve them, and use them all for masts. As the "flattes" prevented large boats from coming up to the shore, a wharf was built; this was near where the ruins of the old City Market are, now. So, in these different ways they tried to help those who went down to the sea in ships.

It was not long before Captain Lamberton was making voyages to Delaware and Virginia; and others to Massachusetts Bay, Salem, Connecticut and Manhattan. Then a little later New Haven vessels sailed to the Barbadoes, the Bermudas and the West Indies. They carried away furs, clapboards and shingles, wheat, pork, and other prod-

ucts, and brought back cotton, sugar, and molasses. But these voyages were not very successful. The expense of building or buying new ships was so heavy, and the cost of sending out a trading expedition from a new colony was so great, that there was little left for profit. And then, at first, they were apt to make mistakes, and so meet with misfortunes. If they sold lumber that was not well seasoned, people in the West Indies would not buy any more of them. A man in Milford made flour and biscuit and New Haven traders shipped it to Virginia. It was such poor stuff that it did not sell well, and the traders complained of it. So the Milford baker had to go to New Haven and explain matters. He confessed the fault and declared it was due to bad grinding; but he promised to do better in the future. The damage had been done, however, and it was hard for New Haven merchants to sell flour or biscuit in Virginia after that.

But the worst misfortune that came to the New Haven traders during the first few years

occurred at Delaware. The Indians at Quinnipiac were so few in number, that the trade in furs, there, did not amount to as much as was expected. So Mr. Lamberton and a few others decided to build some trading stations at Delaware Bay where they could carry on the fur trade with the Delaware and Susquehannah Indians. For a few hundred dollars they bought all the land in New Jersey, from Cape May to the mouth of the Delaware river. Some twenty men went down there to build a few huts and engage in trade. On their way they stopped at Manhattan where they met the Dutch Governor, who promptly ordered them to go home again. He said that New Jersey belonged to the Dutch and no Englishman could settle there. This did not frighten the New Haven men, however, and they went on. But they promised to acknowledge the Dutch government if they found that they were in Dutch territory.

Mr. Lamberton and his companions soon learned that not only was the land they had

bought claimed by the Dutch, but the Swedes who lived near, said it belonged to them, also. Nevertheless they went to work, built their huts and began to trade. In 1642 the Swedes and Dutch united to drive the English away. A few Dutch ships sailed around to Delaware Bay and landed a small force. With the help of the Swedes they attacked the New Haven men, made some of them prisoners, drove the rest away, seized their goods and burned their huts. The Swedes captured Mr. Lamberton and put him in prison. They charged him with the crime of trying to stir up the Indians to war; but they could not prove it. They fined him heavily because he had traded at Delaware and then sent him home.

This affair was a severe blow to the New Haveners and cost them many thousands of dollars. They tried to persuade the other New England colonies to help punish the Dutch and Swedes but without success. Mr. Lamberton was sent down to Delaware again to demand satisfaction from the Swedes but

nothing ever came of his visit, and the New Haven men never recovered damages for the loss of their goods and huts. The claim to the land which had been purchased was not given up, however, and several years later another unsuccessful attempt was made to build a settlement at Delaware Bay. A few of the New Haven people were quite discouraged by the failure of this enterprise and feared that their ambitions to build up a successful commercial city at Quinnipiac would never be realized. But the rest, although discouraged, did not despair and bravely went on with their plans.

New Haven merchants had always been very desirous to have ships sail direct to England and return, and thus save time and trouble; for so far, they had had to go to Massachusetts Bay, first. This was an enterprise which required large ships and no one person could afford to build them. In 1645, to make good the losses they had met with at Delaware and other places, the leading men of the town formed a company and

bought a large ship which, it is said, was built in Rhode Island, and would carry one hundred and fifty tons cargo. All who could possibly spare any money took stock in this company. Then Mr. Eaton, Mr. Goodyear, Mr. Malbon and Mr. Gregson formed a second company, called the "Company of Merchants of New Haven," and hired this ship of the first company to make a trading voyage to England. So, nearly everyone in the town was interested in this enterprise and did what was possible to make it a success.

Just what the name of this vessel was is not known. Some have thought that it was called the "Fellowship." In the old records it is always mentioned as the "great shippe." When it sailed into New Haven harbor, people went down to the wharf to look at it. Many rowed out to examine it. Old sailors did not like the looks of it. Mr. Lamberton, who was made the captain, thought it was a "cranky" boat, and would easily capsize in the middle of the ocean. But whether they thought their new ship was seaworthy or not

they went right to work and made ready for the voyage. The captain rigged the masts to suit himself and had a fine new set of blocks or pulleys made for the tackling. Then they filled the hold with everything they could find to sell. They put in lumber and hides, pease and wheat, and a lot of beaver skins. Some put in their silver plates and spoons; for they needed other things more, and their silverware was all they had left with which to buy them. Besides these there were some of Mr. Davenport's sermons which were to be printed in England. This cargo was worth many thousands of dollars, and, if the voyage was successful, would bring a handsome profit; but if it was a failure, the loss would be ruinous, for it was like putting all their eggs in one basket.

The passengers who sailed in this ship formed the most precious part of its burden. There was a large number of them, all going home to England, and for various reasons. Mr. Gregson was one. He had charge of the cargo and was going to see if he couldn't

get a charter for New Haven Colony from Parliament. Nathanael Turner, who was captain of the military company, was another. Mrs. Stephen Goodyear was going home to see friends and relatives. And Mrs. Wilkes was going to see her husband who had gone the year before and had sent for her to join him. Then there were many others who were homesick for old England and anxious to see their native land again.

It was in the month of January, 1646, when the "Great Shippe" sailed away. The harbor was frozen over and a passage had to be cut for the vessel three miles through the ice. A crowd of people followed along the side on the frozen surface, bidding farewell to friends and loved ones with many a tear and many a fear. Mr. Davenport was there and prayed for their welfare and safety, but with an anxious heart. "Lord, if it be thy pleasure," he said in a trembling voice, "if it be thy pleasure to bury these our friends in the bottom of the sea, they are thine, save them." At last the ship was free from the

ice and out of the harbor. Her sails filled with the cold wind and she soon disappeared in the gray East. The people watched her until she was out of sight and then slowly and silently walked back to the town and their winter's loneliness; but not without thoughts of the happy home-coming in the fall.

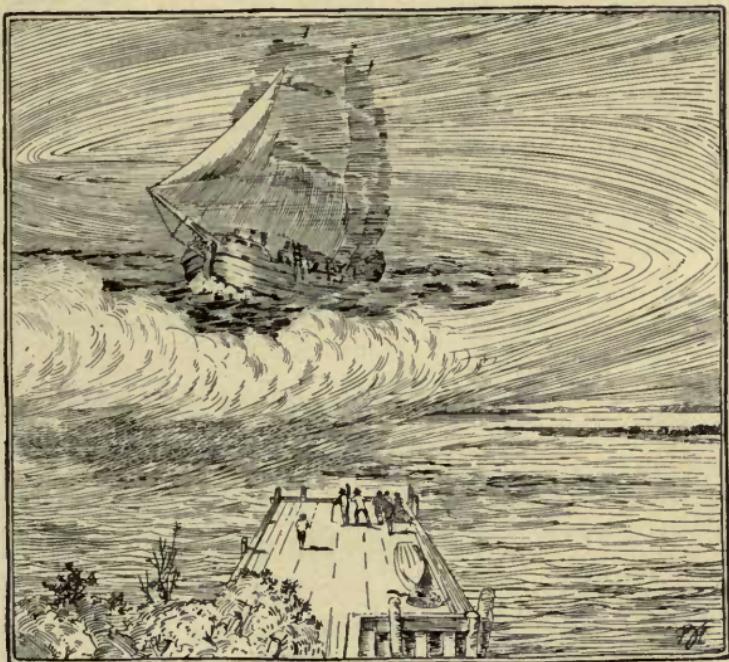
The months passed away very slowly that winter. The thoughts of all were on the absent ship. But summer came at last and with it the arrival of ships from England. But they brought no tidings of Captain Lamberton or his ship. This did not cause much anxiety, however, for often a vessel was driven far out of her course and was slow in reaching the end of her voyage. So they waited with patience and hope. But the months went by and still no news. Friends became anxious. Others tried to cheer them by suggesting reasons for the delay. "Perhaps a storm has driven them to a foreign shore," they said, or "it may be they have been cast on some distant island and a pass-

ing ship will pick them up." Fall came and the days grew shorter. Still no word from the absent ship. Hope gave way to despair. Many a home was filled with sorrow and mourners went about the streets. They realized at last that Captain Lamberton's worst fears were come true, and the "Great Shippe" had been lost at sea.

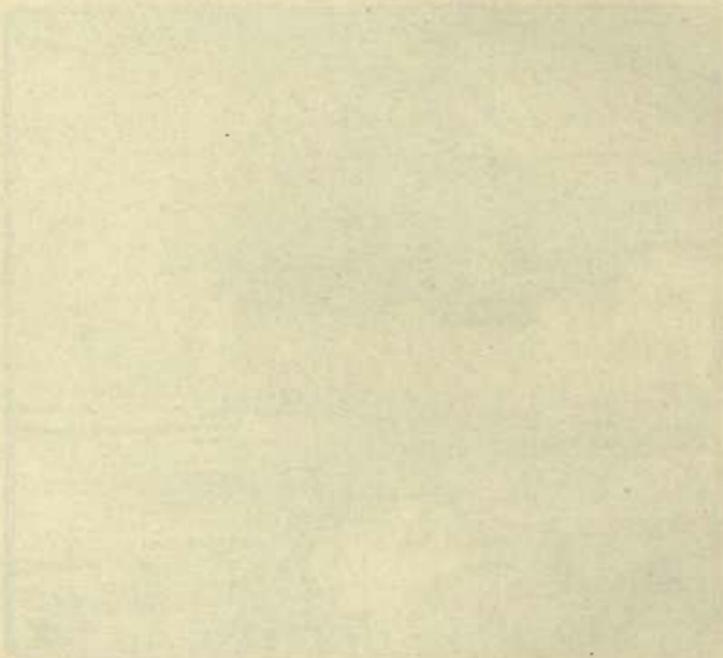
Another sad and dreary winter passed in the stricken colony. And while all had given up hope of ever seeing their lost friends again, many longed and prayed to know if they had really been lost at sea, or had suffered some harder fate at the hands of savage enemies. When summer came again it brought an answer to their prayers, but in a way they had never expected. During the afternoon of a warm June day, a thunder-storm passed over the town of New Haven and disappeared across the water to Long Island. Soon afterwards, about an hour before sunset, the people beheld a wonderful sight. The "Great Shippe," whose loss they had mourned so long, came sailing in

a cloud through the air into the mouth of the harbor. There could be no mistake about it. There were the keel, hull, masts and rigging of the same ship that had sailed away so many months before. And there on the deck, standing erect, was Captain Lamberton pointing with his sword out to sea. On came this wonderful ship, her sails bending before the wind, until one standing on the shore could almost toss a stone on board. Suddenly there came a change. Her topmasts seemed to be blown off and hung tangled in the rigging; soon all her masts fell overboard; then the hull capsized and all disappeared in mist and cloud. The people gazed upon this strange sight with great awe. But good Mr. Davenport comforted them and said that God had sent this ship of air to show them how their friends were lost at sea.

Just as the loss of so many precious lives crushed the spirit of the new colony, so the loss of so much valuable property destroyed all hopes of its commercial success. In fact,



THE PHANTOM SHIP.



THE PHANTOM SHIP.

In Mather's *Magnalia Christi*,
Of the old colonial time,
May be found in prose the legend
That is here set down in rhyme.

A ship sailed from New Haven,
And the keen and frosty airs,
That filled her sails at parting,
Were heavy with good men's prayers.

“O Lord! if it be thy pleasure”—
Thus prayed the old divine—
“To bury our friends in the ocean,
Take them for they are thine!”

But Master Lamberton muttered,
And under his breath said he,
“This ship is so cranky and walty,
I fear our grave she will be!”

STORIES OF OLD NEW HAVEN.

And the ships that came from England,
When the winter months were gone,
Brought no tidings of this vessel,
Nor of Master Lamberton.

This put the people to praying
That the Lord would let them hear
What in his greater wisdom
He had done with friends so dear.

And at last their prayers were answered;
It was in the month of June,
An hour before the sunset,
Of a windy afternoon,

When steadily steering landward,
A ship was seen below,
And they knew it was Lamberton, Master,
Who sailed so long ago.

On she came with a cloud of canvas,
Right against the wind that blew,
Until the eye could distinguish
The faces of the crew.

THE PHANTOM SHIP.

Then fell her straining topmasts,
Hanging tangled in the shrouds,
And her sails were loosened and lifted,
And blown away like clouds.

And the masts, with all their rigging,
Fell slowly, one by one,
And the hulk dilated and vanished,
As a sea-mist in the sun!

And the people who saw this marvel,
Each said unto his friend,
That this was the mould of their vessel,
And this her tragic end.

And the pastor of the village,
Gave thanks to God in prayer,
That to quiet their troubled spirits,
He had sent this Ship of Air.

H. W. LONGFELLOW, 1850.

(With the kind permission of Houghton, Mifflin
& Company.)

the disaster nearly put an end to the New Haven Colony. There was at one time serious talk of moving to Ireland. And then Oliver Cromwell, who was at the head of the English government, offered them a place for settlement in the island of Jamaica. But the people feared the plague in the West Indies, and many of them were now too old to again undergo the hard labor of building a colony. So they gave up their ambitions of becoming wealthy traders and turned their attention to farming. They soon found that they could make a comfortable living in that way and were contented. But they never forgot the sad year of 1646, and how their happiness and hopes had gone down in the "Great Shippe."

CHAPTER VI.

How New Haven Hid the Judges Who Condemned a King to Death.

There is no story of old New Haven that is more interesting or so full of strange and exciting adventures as the story of the Regicides, Edward Whalley, William Goffe, and John Dixwell. These men were brave fighters in Oliver Cromwell's Puritan army; and when it was determined to try King Charles I, of England, for treason, they were made judges of the famous court which condemned him to death. That was in 1649.

Eleven years had gone by since that terrible event. Cromwell was dead and Charles II, king of England. All the enemies of the old king had been pardoned except the judges who had caused him to be beheaded. The new king wanted revenge for the death of

his father, and demanded that these judges be punished. Some of them were seized and executed, but others ran away and hid. Whalley and Goffe knew what was in store for them, and sailed away to New England before the new king was crowned. They landed at Boston in July, 1660. They were received with great honor and treated with much kindness by Governor Endicott and the people of Massachusetts, for they had done brave deeds for the Puritan cause in England. After a short stay in Boston, they went to Cambridge, where they lived very quietly, although they did not try to hide. It was not then known in Boston that the new king wanted to have them arrested and punished.

There is a good story told of these two regicides in connection with their stay in Massachusetts—a story which shows that they were very skillful with their swords, and knew how to humble a silly boaster as well. A stranger came along one day and set up a little platform in the street; mounting it,

he flourished a sword and dared anyone to fight with him. No one seemed willing to try it. Finally one of the regicides, dressed as a rough farmer, wrapping a cheese in a napkin for a shield, and taking a mop which he had rubbed in a mudpuddle, mounted the stage to meet the boasting swordsman. The fellow, of course, felt very much insulted; but the first angry thrust of his sword was skillfully caught and held fast in the soft cheese, while the dirty mop was wiped across his red face. This was repeated several times, amidst roars of laughter from the bystanders. The man then lost his temper, and picking up his heavy broadsword, threatened to kill the judge. But he was warned off with such a stern voice that he was frightened, and declared that this farmer fighter must be either Whalley, Goffe or the Devil.

It was not long before news was brought to Boston that the regicides were wanted in England. Governor Endicott and the other magistrates debated what they ought to do. Some of them were afraid if they did not ar-

rest the judges and send them back to England that the new king would be angry and perhaps take away their charter. But while they were talking about it Whalley and Goffe settled the question for them by running away.

Leaving Massachusetts, the two fugitive judges went to Hartford. Although they were well treated there, they decided to go on to New Haven, where they had friends. Besides, they would be nearer Manhattan should they find it necessary to leave the English colonies altogether. They arrived at New Haven in March, 1661. Mr. Davenport and their other friends at Quinnipiac gave them a hearty welcome and generously cared for them. They did not try to hide for the first few weeks, but mingled with the people and went to church. Saturdays they watched the "train-band" practice and probably took part in the drill, showing the soldiers how to handle their guns and swords, for they were old fighters themselves.

Unfortunately for the two hunted judges,

their feeling of security did not last very long. They could not get out of reach of the long arm of the revengeful king even in the wilderness of New England. One day in the latter part of March a royal proclamation was brought to New Haven. This proclamation ordered a search to be made for the regicides in all the New England colonies; if found they must be arrested and sent to England.

The people of New Haven had been expecting this royal command for some time and had been wondering what they should do when it came. They wanted to obey the king, but they also wanted to save the good and brave judges from a cruel death. Their good minister, Mr. Davenport, settled the question for them. He preached a sermon from a verse in the Bible which says, "Hide the outcasts, bewray not him that wandereth." That was God's command and they decided to obey God rather than their king. So when the proclamation came they hid

the outcasts, and did not betray the wandering judges.

Dressed as though for a long journey, Whalley and Goffe appeared on the streets of New Haven one morning and then went off in the direction of Milford. People who did not know their plans, supposed, of course, that they were going to Manhattan. But during the night they came back very quietly and hid in Mr. Davenport's house. A month later they went across the street and staid with Mr. Jones, whose father was also a regicide. There they remained until the king's officers came in May, when they escaped to the woods north of the town.

To understand how these royal officers happened to come to New Haven we must go back to Massachusetts for a moment. After it became known that the regicides had left Cambridge and gone to Connecticut, the authorities in Massachusetts ordered a search made for them in their colony. There was no reason, of course, why they should not make it a thorough one. Then, to show

the king how eager his colony was to obey his commands and thus gain his favor, Governor Endicott appointed two young men as officers to visit the other New England colonies and see if they couldn't discover and capture the "colonels" as the runaway judges were called. These two young officers were named Thomas Kellond and Thomas Kirk. They had just arrived from England and were friends of the king. Of course, Governor Endicott could not give them power to search houses in the other colonies; he could merely ask the other governors to grant the officers that right and urge them to help in the search.

Kellond and Kirk started right off to Hartford to look for Whalley and Goffe. They found Governor Winthrop very polite and quite willing to give them assistance. But they soon found out that the men they wanted had gone to New Haven. So, without further delay, the eager young officers hurried on southward. They reached Guilford, fifteen miles from New Haven, Saturday.

There they stopped to see Mr. Leete who, at that time, was governor of the New Haven Colony.

Now if Governor Leete had been as eager to give them aid as they were anxious to receive it, the two royal officers might have reached New Haven that night and spoilt all the rest of this story. But the Governor was rather slow in his way of doing things and on this particular Saturday he was very slow; at least Mr. Kellond and Mr. Kirk thought so. He began to read their letters out loud so that everybody in the room where they were could hear him and learn who the strangers were, and know their errand. They interrupted his reading, warned him not to tell such important news to others, and asked to go into another room by themselves. They said afterwards that an Indian runner was immediately sent to New Haven by those who had listened, to warn Whalley and Goffe. Perhaps Mr. Leete didn't have his spectacles on that day; at any rate it took him a very long time to read those letters from the gov-

ernor of Massachusetts. And when he had finished them, he told the officers that he hadn't seen the "colonels" in nine weeks and he thought they must have left New Haven. But they replied that the regicides had been seen there since that time, and asked for horses to carry them farther on their errand. Their request was finally granted, but it was a very long time before the horses were ready. To the impatient young officers, it seemed as though no one in Guilford was in a hurry that afternoon!

While they were waiting for their horses, someone outside told them that Whalley and Goffe were hiding at Mr. Davenport's house and that Mr. Leete knew it. So they went right back to the Governor and demanded military aid. This Mr. Leete refused to grant them without the consent of the other magistrates; but he offered to give them a letter to Mr. Gilbert, who could help them. Of course they were very glad to have such a letter and waited for the Governor to write it. It took Mr. Leete a long time to find

just the right kind of paper for such an important matter, and then he had to stop to sharpen his old quill pen. By the time the letter was written, it was too late in the day for the officers to go on. And as it was Saturday night, they had to remain in Guilford over Sunday.

Although Kellond and Kirk left Guilford bright and early Monday morning, a man named John Meigs started earlier and reached New Haven in time to warn the people of their coming. After the officers arrived, they had to wait several hours for Mr. Leete to come before a meeting of the magistrates could be held. They then demanded permission to search the town, but the Governor told them that he would not make them magistrates. They warned him not to disobey the king and get the New Haven colony into trouble; but Mr. Leete still refused their request and went to talk it over with the magistrates again. The whole day was spent in this way and the king's officers could get no aid or satisfaction.

The magistrates finally decided to call a meeting of the General Court for the next Friday to see what could be done. Kellond and Kirk were not willing to wait, however, and remained in the town only long enough to offer great rewards to any Indian or white man who would capture the regicides, and then went on to Manhattan to continue their search in that Dutch colony. They could find no trace of either Whalley or Goffe, however, and returned to Boston by boat, disgusted with their poor luck, and greatly vexed at the people of New Haven.

Now let us see what had become of the two regicides whom we left at Mr. Jones' house. As soon as they learned from the Indian runner who arrived from Guilford that Saturday night, that royal officers were on their way to arrest them, Whalley and Goffe fled from their hiding place and took refuge in an old mill north of the town. They remained there over Sunday; on Monday while the magistrates were debating what to do, and the officers were impatiently waiting their

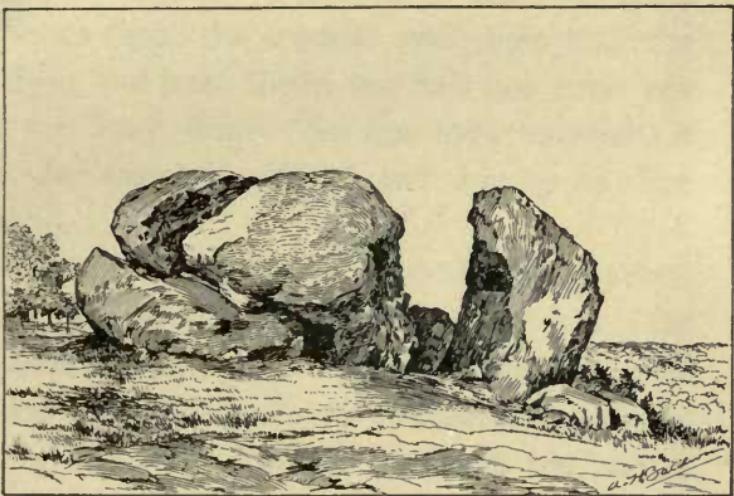
decision, Mr. Jones and two other friends guided the fugitives to another hiding place beyond West Rock, near Woodbridge. This spot they called Hatchet Harbor, because there they found a hatchet with which they built a hut of green boughs. They staid there two nights and a Mr. Sperry, who lived not far away, gave them food. Then they went to the top of Providence Hill, or what is now West Rock, and hid in that strange pile of huge rocks, which has long borne the name of "Judges' Cave."⁷ They remained at this cave for a month spending rainy nights at Mr. Sperry's house. This friend kept them supplied with food, sometimes carrying it to them himself, sometimes sending his little boy to leave it on a stump where they could find it. This boy used to wonder what became of the food but his father told him there was somebody at work in the woods who wanted it.

While the regicides were hiding in this cave the General Court of the New Haven Colony met and voted to have a thorough

search made in every town in the colony. Men were appointed to look through all houses, barns, and sheds; even ships in the harbor were searched. But no trace of the judges could be found.

In those early days there were many wild beasts in the forests about New Haven that are rarely seen in the New England woods now-a-days. One night as the regicides lay in their bed of leaves a panther stuck his head into the mouth of the cave and gave a terrible roar. This so frightened them that soon after they left the cave and went to some unknown hiding place.

One Saturday, about a week after their adventure with the panther, hearing that their friends might suffer for their kindness in hiding them, Whalley and Goffe went back to New Haven and told Mr. Gilbert that they would surrender rather than cause harm to their friends. Mr. Gilbert wanted to talk with the other magistrates about it first, and as the next day was Sunday, he waited until Monday before deciding what to do. Mean-



JUDGES' CAVE.

time the judges were urged by their friends to flee, so on Monday they again disappeared. Several stories are told of narrow escapes they had at that time. They were staying at the house of a Mrs. Eyers when some men started out to search for them. Mrs. Eyers saw these men coming and told Whalley and Goffe to run out the back door and then come right in again. They did so and when the officers came the woman told them that the judges had been there, but had just gone out of the back door. So the men hurried off to the woods back of her house to find them.

Then it is said that the two fugitives started in the direction of Mill River, or out what is now called State street. Before they had gone very far the Town Marshall caught up with, and tried to arrest, them. They fought so fiercely with their walking sticks, however, that the officer had to leave them and go back for aid. While he was gone they hid under what was called Neck Bridge near Cedar Hill; and when the Marshall came

back with his aids they hurried right across this bridge, not thinking that the men they were after lay under their feet. When the officers had got out of sight Whalley and Goffe slipped into the woods again and went back to their old hiding place in the cave at West Rock.

It is also related that about this same time they went over to Guilford and offered to surrender to Governor Leete, but they were hidden in his cellar and fed from his table.

The New Haven officers soon gave up the search for the brave "colonels" and made no further effort to arrest them. In August the judges again left their cave and went to Milford, where they lived hidden with a Mr. Tompkins for several years. For two years they did not even go out of the house and their presence was known to only two or three persons in the town.

In 1664 a new danger arose. Four royal Commissioners arrived at Boston to seek the regicides and arrest them. So Whalley and Goffe left Milford and returned to their old

home in the cave at West Rock. But an Indian discovered the hiding place one day and reported it in New Haven. Then it was decided that they must find some new shelter farther away from the colonies, and after a long journey through the forests they found a home with Reverend Mr. Russell at Hadley in the western part of Massachusetts. They remained in safety there until they died, some years later.

Some time after Whalley and Goffe had gone to Hadley, a stranger giving the name of James Davids, came to New Haven to live. He was a very quiet but wise looking man. Very few knew anything of his history or that his real name was John Dixwell, one of the Regicides. Where he had hidden during the years since Charles II became king, no one knows. He went to live in the house of Mr. Ling on the corner of College and Grove streets. Reverend Mr. Pierpont, who was minister in New Haven at that time, knew him better than anyone else, and, as they were near neighbors, they often met at

the fence which divided their yards and had long talks together. We can guess that Mr. Dixwell told the good minister many stories of the old days in England when a king lost his head. Mr. Pierpont's wife used to wonder why her husband talked so much with that strange old man; but he merely replied to her questioning, "He is a very knowing and learned man."

In 1686 that tyrannical old Governor of New England, Sir Edmund Andros, spent a Sunday in New Haven and saw Mr. Dixwell at church. He asked someone who that noble looking man was and was told that he was a merchant. "I know that he is not a merchant," said the Governor. Someone must have told Mr. Dixwell of it, for he was not at church in the afternoon.

James Davids later married the widow of Mr. Ling and remained in New Haven until his death. He lies buried in the rear of the old Center Church on the Green, but the monument over his grave bears the name of "John Dixwell."

CHAPTER VII.

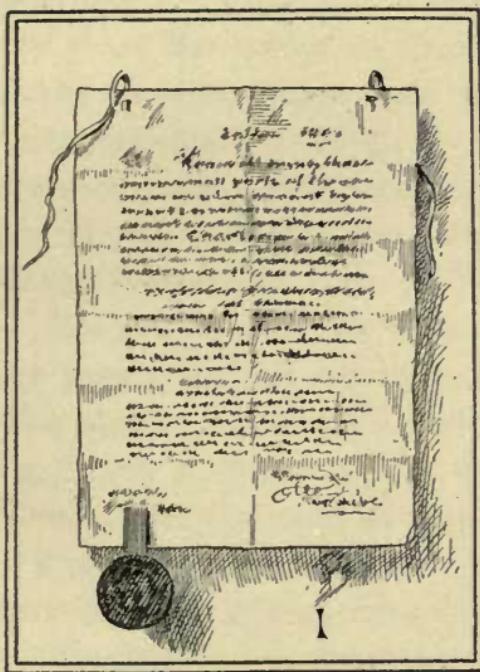
How New Haven Came to Be in the State of Connecticut.

After the English colonies in America had won their independence from Great Britain, they established the Federal Union and became the thirteen original States. The colony of Virginia became the State of Virginia; the colony of Connecticut became the State of Connecticut. Why didn't the colony of New Haven become the State of New Haven? That is certainly an interesting question and the answer to it is to be found in the fact that more than a hundred years before the Declaration of Independence was made, New Haven ceased to be a separate colony and became a part of the colony of Connecticut. How did the old colony of Davenport and Eaton come to lose its in-

'dependence and be joined to the colony of Winthrop and Hooker? The answer to this question forms an interesting story.

Whenever companies of English people were formed to move to America and found new colonies, it was customary for them to ask the King for a charter to take with them. Now a charter was a written document which granted the new colony certain rights and privileges. Some charters granted more than others, but usually they gave the colonists the right to govern themselves and make their own laws; only, the magistrates and laws of the new colony must be acceptable to the King and approved by him. Then the King was always bound to protect such a colony, and so a charter was considered a very valuable thing to have and always carefully guarded.

When Mr. Eaton and Mr. Davenport came to New England with their company to found a new colony, they brought no charter with them. It is quite certain that they could not have obtained one if they had asked it,



AN OLD CHARTER.

for at that time, instead of giving them a charter, the King more likely would have put Mr. Eaton and Mr. Davenport in prison. So the New Haven Colony was founded without a charter stating what kind of government it should have; and its founders had to make a government of their own. For more than twenty years the colony at Quinnipiac was practically an independent state and did not even acknowledge the King.

But there soon came a time when the people of New Haven thought that, after all, it would be much better for them if they had a charter. The reason was that some of the New Haven people had attempted to establish a trading station on the Delaware River and had got into a quite serious quarrel with the Dutch, and the need of protection by mother England was keenly felt. Now it so happened that just at that time the government of England was in the hands of the Puritans and there was a possibility of their obtaining a charter from Parliament. So in November, 1644, the General Court asked

Mr. Gregson to go home to England and try to get a charter for the New Haven Colony. At the same time, to meet the necessary expense (it cost a good deal of money to procure a charter), they voted to raise the sum of £200 of which New Haven was to pay £110 in good salable beaver skins, and the other towns of the colony the remaining £90. More than a year passed before this sum could be raised and the other necessary preparations made. Then Mr. Gregson sailed for England in that ill-fated ship which, laden with so many precious lives and such a valuable cargo, left New Haven in 1646 and was lost at sea. This loss was such a serious blow to the struggling little colony that, for the time being, at least, any thought of procuring a charter was out of the question; and really the people were so discouraged that, for some time, few of them cared whether they ever had a charter or not. Any further attempt to secure one then, would have been in vain anyway, for England was in the midst of a civil war and Parliament was

too busy fighting the King to think of granting New Haven a charter.

Now it happened that the people who settled the colony of Connecticut in the region about Hartford had no charter either. They did not come direct from England, but moved away from Boston in 1636 because they did not quite like the government of the Massachusetts Bay Colony. And, as it did not seem to be a favorable time to procure a charter, they established a government of their own, as the New Haven people did a little later.

Some years before the settlement of Hartford, all the land along the Connecticut River had been granted to a number of English Lords, who, at one time, intended to move to New England and settle, and even went so far as to have a fort built at Saybrook. Later, these Puritan Lords gave up their plan of moving to America, and their right to the land passed into the hands of a Mr. Fenwick, who, in 1644, sold it to the colony of Connecticut. It was not known, then,

whether this purchase included the territory of Quinnipiac or not, for the patent, or deed, of the property was in England. And when Connecticut found out that she had really bought the colony of New Haven from Mr. Fenwick, she said nothing about it and made no claim to it until fifteen years later. When, in the year 1660, New Haven appointed a committee to mark out the boundary line between her colony and Connecticut, the people of the latter colony heard of it and sent a remonstrance to New Haven and declared that all the territory of the New Haven Colony belonged to them. This was a great surprise to Mr. Davenport and his friends and, of course, they would not allow any such claim to go unchallenged. So a committee was appointed to consult with Connecticut about her "pretended" right to New Haven.

Meantime the people of Connecticut had decided to send their Governor, Mr. Winthrop, to England to procure a charter for their colony. The new King, Charles II, was

in power, and some of their old friends were high in authority in the government. So it seemed to be a favorable time to obtain one. When Mr. Davenport heard of this he wrote a letter to Governor Winthrop warning him not to include New Haven in the new charter. Mr. Winthrop replied that if the new charter should include New Haven, that colony could join Connecticut or not, as it pleased. He knew, however, that there were some people in the New Haven Colony who would be glad to join Connecticut, for they were dissatisfied with their own government. Even their governor, Mr. Leete, wrote Mr. Winthrop saying that he hoped the charter would include his colony, for he feared that the King would punish them in some way because they had hidden the regicides. If they were joined to Connecticut they would probably escape such punishment.

With the help of some of the English Lords who had formerly owned the land, and by presenting to the King a valuable ring which had once belonged to his father, Charles I,

Governor Winthrop succeeded in obtaining a charter for the colony of Connecticut. It was one of the best, if not the best, of the charters granted to the New England colonies. It gave to the people of Connecticut the right to govern themselves. They could elect their own officers and make all their own laws without regard to the King. That explains why, in 1688, when the tyrannical governor of New England, Sir Edmund Andros, tried to take it away, the men of Hartford hid it in the oak tree, which thus gained the name Charter Oak. Indeed, so excellent was this colonial charter that it was used by Connecticut as a state constitution for nearly thirty years after the formation of the Union.

At a meeting of the General Court of Connecticut held in October, 1662, the new charter was read. It was then found that it really did include the territory occupied by the New Haven Colony. A number of persons from Guilford, Stamford and Southhold, towns in the New Haven Colony, had heard

of this and were present at this meeting. By their own request they were at once made citizens of Connecticut, although they still owed allegiance to the New Haven Colony. And this was done before Connecticut even informed New Haven that the new charter had arrived and included its territory. But a committee was at once appointed to take a copy of the charter to New Haven, inform the people there of its contents, and invite them to join with Connecticut.

When the people of New Haven learned that Connecticut claimed their territory under this new charter and had actually taken some of their towns away from them without permission, they were very indignant. A meeting of the New Haven Court was held to decide what should be done about it. All looked to Mr. Davenport for advice. He did not hesitate to give it, for he bitterly opposed the union with Connecticut, and with good reason. He had labored long and suffered much to establish in the New World a state whose government should be in the hands of

church members only. If they should unite with Connecticut all his work would be in vain, and his dearest hopes disappointed, for in the Connecticut colony all free-holders could vote whether church members or not.

At this meeting of the New Haven Court Mr. Davenport told the people the reasons why he thought their colony was not included under the Connecticut charter. In the first place the new charter did not contain the name of New Haven, and that colony had always been treated as a separate colony by not only the other New England colonies, including Connecticut, but by the King himself. If the King had intended to include New Haven he would have said so. If Connecticut had intended to include New Haven, they would have been consulted before Mr. Winthrop was sent to England. The reply which was sent to Connecticut contained some of these reasons and declared that an appeal would be made to the King to learn the truth of the matter. It also demanded that Connecticut restore the towns

that she had so wrongfully taken away from New Haven and wait until an answer could be had from the King. Connecticut made no reply to this letter, nor did she restore to New Haven Colony the towns that had been received under the new charter.

When Mr. Winthrop, who was in England still, heard that New Haven had sent word to friends there asking them to learn from the King if he had really intended to include their colony under the Connecticut charter, he persuaded them to wait until he could return to New England and promised to settle the dispute satisfactorily. At the same time he wrote a letter to Connecticut urging that no injury be done New Haven, and, if any had been done, to repair it. This letter was addressed to the officers of the Connecticut colony but was first sent to Governor Leete, of the New Haven Colony, that he might read it. Governor Leete thought this letter was a copy of one sent to Connecticut and kept it. So Connecticut never received it, and not only continued to hold the towns

belonging to the New Haven Colony but appointed officers for them as well.

By the time Mr. Winthrop returned to Connecticut the quarrel between the two colonies was very bitter. Connecticut insisted that New Haven belonged to her and tried to persuade Mr. Davenport and his friends to unite peaceably. New Haven bluntly refused to discuss the subject until her towns were restored to her, and issued a proclamation calling upon all persons who had joined Connecticut to pay their taxes to the New Haven Colony. When this proclamation was set up at Stamford, the Connecticut constable there tore it down. And when it was published in Guilford two men went to Hartford and asked to be protected from New Haven. Several Connecticut officers returned to Guilford with them, and, arriving late at night, made so much noise firing off their guns, that Governor Leete was frightened and sent to Branford and New Haven for help. A number of soldiers hurried to Guilford to see what the matter was.

But with all the noise and excitement no one was hurt. The Connecticut officers merely asked the Governor not to collect taxes from Connecticut citizens until they could come to some agreement about the charter.

Another meeting of the New Haven General Court was then called. It was again decided not to treat with Connecticut until the towns were restored. But a committee was appointed to write out and send to Connecticut a statement of their grievances. This was called "New Haven's Case Stated." In the meantime Connecticut chose another committee to visit New Haven and try to come to some agreement. They offered to restore to New Haven the towns they had taken away if New Haven would agree to join Connecticut. To this New Haven would not agree. Governor Winthrop was unable to settle the dispute for on his return from England he gave up the idea of allowing New Haven to join Connecticut or not, as she chose, and decided that New Haven must come under the new charter, any-

way. Although more persons in the New Haven towns were coming to favor union with Connecticut, Mr. Davenport and his party still controlled the colony and there seemed no prospect of an agreement. More than two years had passed since the charter came and Connecticut was about to take some definite action to compel New Haven to submit when something very unexpected happened and put a sudden end to the disagreeable quarrel.

In March, 1664, King Charles II made his brother, the Duke of York, a present of some territory in America. This gift included northern New England, Long Island, and all the land from the Connecticut River to Delaware Bay. Thus not only was the New Haven Colony given to the Duke but a part of Connecticut as well. The territory of the Dutch was also included and a fleet sent to conquer it for the English. With this fleet came four Commissioners with power to settle disputes and fix boundaries between the colonies.

Here was a new and alarming danger for both New Haven and Connecticut. The people in both colonies feared for their liberties, for the Duke of York was a Royalist and no friend to the Puritans. Many of the New Haven people who had thus far opposed the union with Connecticut, now favored it, for they believed that if the two colonies were united there would be more chance of their maintaining the new charter and their rights. The town of Milford soon voted to join Connecticut and this still more weakened New Haven. Guilford and Branford were the only towns left to her; and many of the people in those towns were beginning to favor union. Meantime the colony of Manhattan had been conquered from the Dutch, and its name changed to New York. Then the Royal Commissioners decided to give Long Island to New York, and fixed the boundary between New York and Connecticut where it is to-day. This act placed New Haven in the Connecticut colony and made it necessary for her to submit. A meeting of the

General Court was therefore held and the New Haven Colony voted to submit to Connecticut as soon as the decision of the Commissioners was officially made known. At the same time the people of New Haven declared that their action must not be taken as justifying the wrong which Connecticut had done them, nor as a surrender of their former right and claim. Thus New Haven lost her independence and became a part of Connecticut.

Most of the people soon forgot the bitter quarrel and were contented with their new government. But some were never reconciled. The people of Branford were so dissatisfied that they soon left their town, and, under the leadership of Mr. Pierson, their minister, moved to New Jersey and founded the city of Newark. But there was no one in old New Haven who felt so keen a disappointment over the union with Connecticut as Mr. Davenport. His great ambition and cherished hopes were destroyed forever. He was broken-hearted and would not be com-

forted. In the year 1668 he moved to Boston where he became the minister of the old First Church. Two years later his disappointed life was ended. But the city he left in sorrow, and which owes so much to him, has never forgotten, nor ceased to revere, his name. And the blessings which resulted from the union he tried so hard to prevent, have long since buried in oblivion the wrong which helped to bring it about.

CHAPTER VIII.

How New Haven Came to Be the Home of Yale College.

When the Puritan founders of New Haven landed at Quinnipiac in 1638 they intended to make their settlement not only a busy trading center, but a leading college town as well. Mr. Davenport, who was a graduate of Oxford College, England, especially desired this and looked forward with eagerness to the time when a college could be set up at New Haven. He believed that schools and colleges were necessary in a state "whose design is religion," for intelligent and educated men alone could make such a state strong and safe. Mr. Eaton and the other leaders in the new settlement agreed with him; and, that they might set up a

school as soon as possible, they took a school teacher with them to Quinnipiac.

The name of this school teacher was Ezekiel Cheever. He came from London and was only twenty-three years old. As soon as his house was built and he had a place to keep a school he began to teach. The old town record states what agreement was made with him and what the purpose of the school was to be:

"For the better training up of youth in this town, that through God's blessing they may be fitted for public service hereafter, either in church or commonweal, it is ordered that a free school be set up, and the magistrates with the teaching elders are entreated to consider what rules and orders are meet to be observed, and what allowance may be convenient for the schoolmaster's care and pains, which shall be paid out of the town's stock. According to which order 20 pounds a year was paid to Mr. Ezekiel Cheever, the present schoolmaster, for two or three years at first; but that not proving a com-

petent maintenance, in August, 1644, it was enlarged to 30 pounds a year and so continueth." By a free school they meant a school to which all were free to send their children, but they were to pay something for it.

Only boys were sent to school in those days for they alone were to become citizens and officers in church or state. They were taught Latin and English, principally, for children learned to read and write at home or from private teachers. Little arithmetic and no geography or history were taught. It was expected that children would learn such things from experience and by listening to the stories of strangers, travellers or sailors. The old record of 1644 says that "Mr. Pearc desired the plantation to take notice thatt if any will send their children to him, he will instruckt them in writing or arethmatick."

Mr. Cheever was an excellent teacher for those days. When his scholars did not study as hard as he wished, he was very apt to use

a rod on their backs. It is said that he wore a long white beard and when he stroked it clear to the end, it was a sign for naughty boys to look out. Although they sometimes forgot the Latin they always remembered the rod. Mr. Cheever wrote a book for the study of Latin which was used as a school book in New England for a great many years. He taught in New Haven for more than ten years and then moved to Boston. He lived to be ninety-four years old and was a schoolmaster for seventy years.

After Mr. Cheever's departure it became necessary to find another teacher. John Hanford was at length secured. The town voted "that his work should be to perfect male children in the English after they can read in their Testament or Bible, and to learn them to write, and to bring them on to Latin as they are capable, and desire to proceed therein." The town agreed to pay for his room and board, and give him 20 pounds besides. Once a year, in harvest time, he could visit his friends. Mr. Han-

ford did not stay very long, however. His health was poor and he complained because he had to teach spelling. The school at New Haven went on in this unsatisfactory way for several years. Teachers did not remain very long and few scholars cared to study Latin.

Mr. Davenport did not give up hope that "a small college should be settled in New Haven." Some land was set apart for a college but the years went by and no college was started. The little town was too poor to support one. Although they could not have one of their own, the people of New Haven were willing to give something to the college in the Masssachusetts Bay Colony. Every person "whose hart was willing" gave a peck of corn which was sent to Boston for the support of poor scholars at Harvard College. This yearly gift was known as the "college corn."

In 1657 there seemed a possibility that Mr. Davenport's hopes would be fulfilled. Mr. Edward Hopkins, who once belonged to

the New Haven company, but settled in Hartford and became Governor of the Connecticut colony, died in England. In his will he left fourteen hundred pounds and a "negar" [nigger] for the "breading up of hopeful youths in New England both at Grammar school and college for the public service of the country." Mr. Davenport was named as one of the trustees who were to have charge of this money. Part of the gift was to go to Hadley, Massachusetts, part to Harvard College, and part to New Haven. Before the money could be obtained, however, Hartford secured a share of it. What became of the "negar" isn't known.

In 1660 the Hopkins Grammar School was started in New Haven. Mr. Jeremiah Peck became the first teacher. He taught Latin, Greek, Hebrew and Oratory. His salary consisted of "30 bushels of wheat, 1 barrel of pork, and 2 barrels of beef, 40 bushels of Indian corn, 30 bushels of pease, 1 firkin of butter, 100 lbs. of flax, 30 bushels of oats." School began at six or seven o'clock in

the morning and there were only twelve days of vacation during the year. The school was kept in the old school-house on the market-place and continued to be held there until 1815. Seats were provided in the church for the "schollers" and a man was appointed to keep order. This new grammar school which Mr. Davenport hoped to see a college some day, was not very successful at first. There were so few scholars that it hardly paid to keep it open. In 1668 Mr. Davenport told the town that unless they sent more scholars to the school he would have the money given by Mr. Hopkins sent where it would do more good, for the condition of the school was such that the will of Mr. Hopkins was not being carried out. Several then promised to send their sons to study Latin and that satisfied Mr. Davenport. When he left New Haven, later, he gave the money to the care of others for the benefit of the school. From that day to this the Hopkins Grammar School has been one

of the most famous college preparatory schools in the country.⁸

Mr. Davenport did not live to "see a college set up at New Haven." But the good men who followed him did not forget his ambition nor let his efforts toward that cherished object be in vain. Not many years after his death the ministers in and about New Haven began to think seriously of the plan to start a college. The Grammar school students were compelled to go to Harvard if they wished a college education. Many of them did go; but it was thought to be a hardship, because it was so far away from home. Mr. Pierpont, the minister at New Haven, was interested in a college, and had energy enough to take the lead in the matter. In the year 1700 ten ministers were selected to act as trustees of the proposed college. They held a meeting at the home of Reverend Mr. Russell in Branford and there founded what later came to be called Yale College. Each minister gave some books saying, "I give these books for found-

ing a college in Connecticut." About forty books were collected in this way.

The colonial Assembly which met at New Haven in 1701 gave these trustees a charter for the new college. This charter did not call it a college, however. It gave it the name "collegiate school." It was said that it was given "so low a name" that it "might the better stand in wind and weather." That meant that the King might interfere with the enterprise if he learned that a colonial assembly had given a charter to a college. That was a right which belonged to him.

In November, 1701, the trustees met at Saybrook and decided to locate the college there. It was much easier to travel by water than by land in New England in those early days, and Saybrook could be reached from both Hartford and New Haven in that way. Then the first president (or Rector, as he was called in those days) was Reverend Andrew Pierson, the minister at Killingworth, (now Clinton) Connecticut, and that was near Saybrook. Jacob Hemingway

of New Haven was the first student and he was taught by Mr. Pierson at Killingworth. Soon other students attended the college and tutors were appointed to assist in teaching. The commencements were held at Saybrook each year.

In 1707 Mr. Pierson died and Reverend Samuel Andrew of Milford became Rector. The senior class went to Milford to study under his direction while the rest of the students remained at Saybrook in charge of the tutors. The little college struggled along in that way for several years. Not many students entered and few were graduated, for England and France were at war and the New England colonies were sending men and spending money to defend themselves from the Canadians. Besides, the students did not like to stay in Saybrook very well, as there were few people in the town and their life was very dull. Then, too, they complained of the tutors because they were poor teachers. These complaints became so numerous that the trustees finally voted to

allow the students to study in other places. So in 1716 some went to Guilford and others to Wethersfield.

Of course the college could not go on very long, split up in that way, and its friends saw that it must have a suitable home somewhere if it was to succeed. Several towns wanted it, but New Haven and Hartford were especially anxious to secure it. Just as soon as some of the students went to Wethersfield, the people of Hartford asked the Colonial Assembly to move the college to their town. They declared Hartford was the best place for it, because it was nearer the center of the colony and most of the students were already near there. Unfortunately for Hartford most of the trustees of the college lived near New Haven and were determined to locate the school there. In 1716 they voted to do this, and ordered the students to meet at New Haven the next year. The Wethersfield students refused to go and much excitement and bad feeling resulted. Meantime the trustees began the

erection of a college building at New Haven and held the first commencement there in 1717.

Hartford would not accept the decision of the trustees and again appealed to the Assembly. The lower house of the Assembly then voted to remove the college to Middletown, but the Senate, under the lead of Governor Saltonstall, would not agree to it. After a long debate the Assembly decided that the trustees had the right to locate the college where they pleased and that settled the question. To comfort Hartford the Assembly voted to build a State House there.

The reasons which the trustees gave for choosing New Haven as the home of the college were these: The air and soil were agreeable; it would be cheaper for the students to live there; and more money was given to the college by the people of New Haven. The town gave eight acres of land and various persons gave forty acres more. These reasons did not satisfy either the students at Wethersfield or the people of Say-

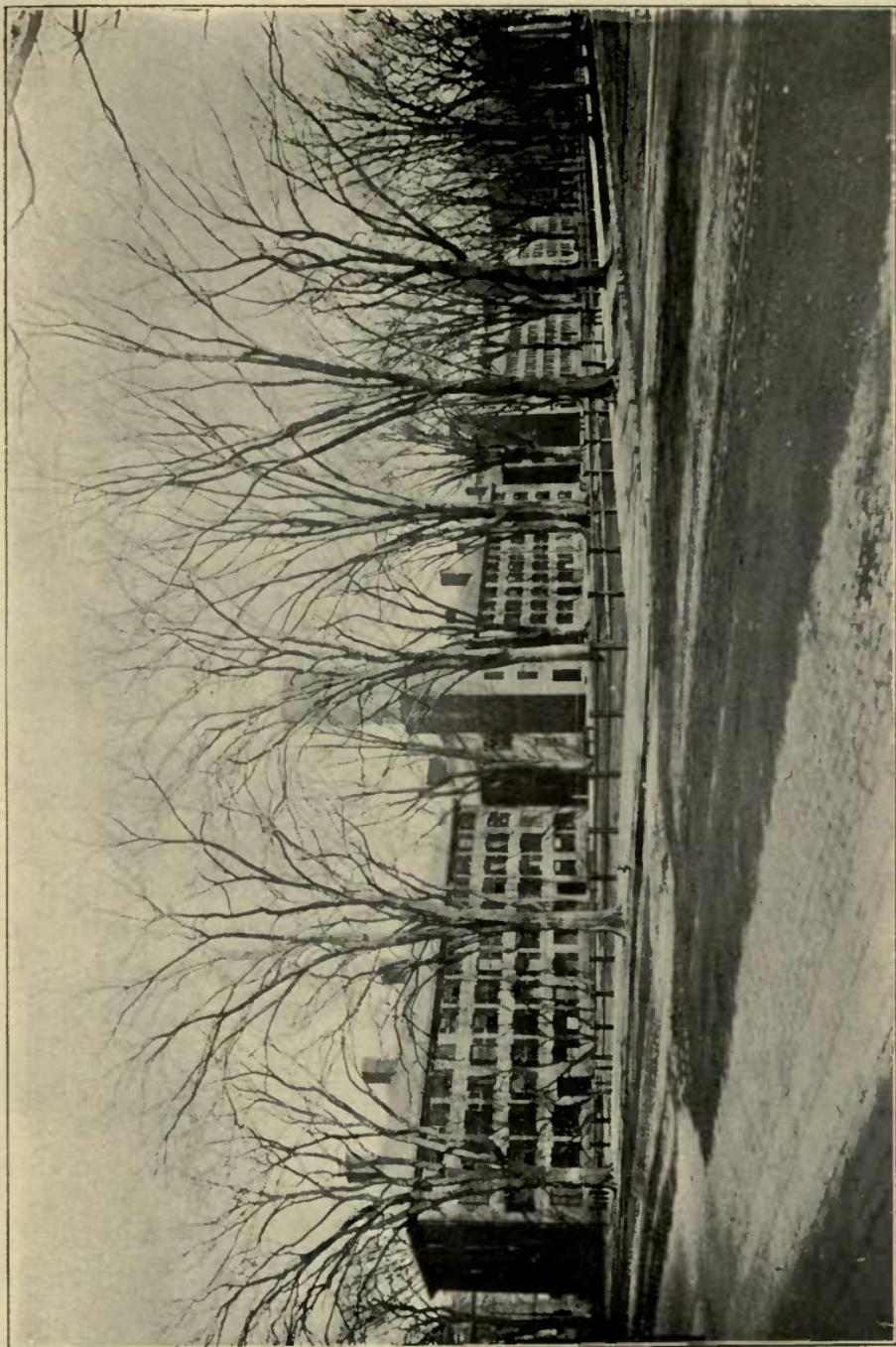
brook. When an attempt was made to remove the library from the latter town there was trouble. The Sheriff was finally sent with some officers and the books removed to New Haven by force. The wheels of the carts on which they were loaded were taken off, bridges were broken down on the road, and many of the books were torn or lost.

The students at Wethersfield who refused to go to New Haven, set up a rival college and held a commencement of their own. Reverend Elisha Williams, who sought to have the college located at Hartford, gave the degrees. When the Assembly ordered these students to go to New Haven, however, they unwillingly obeyed. They made a great deal of trouble for the college and were called a "very vicious and turbulent set of fellows." In 1726 the bad feeling was put at an end by the election of Mr. Williams as Rector. He was a very popular man and the college prospered under his direction.

For more than fifteen years this college

which had wandered about from pillar to post and at times had seemed more dead than alive, had no other name than that of "collegiate school" given by the charter. It was now old enough to have a better name and obtained one. This is how it happened: Mr. Jeremiah Dummer, who was the agent of the Connecticut colony in England, was much interested in the college and told his friends about it, asking them to give books for the library. More than eight hundred volumes were collected in this way. Among those who became interested through Mr. Dummer's efforts, was Elihu Yale, the son of David Yale who had landed at Quinnipiac with Theophilus Eaton in 1638. Soon after the settlement of the town Mr. Yale moved to Boston where probably Elihu was born. Later the family went back to England. When he became a young man Elihu was sent to the East Indies where in time he became the Governor of Madras. When he returned to England he was a very rich man. In his boyhood he had often heard his father tell the story of the voyage to New England

and the landing at Quinnipiac and now he thought it would be a very nice thing for him to make the college there a present. So in 1717 he sent some books, a fine picture of the King of England and a quantity of East India goods which were to be sold in Boston and the money given to the college. The sum received for these goods amounted to more than five hundred and sixty pounds and was a very welcome gift, for it enabled the trustees to finish the college building. This building was three stories high and painted blue. At the Commencement of 1718 it was dedicated. There was great rejoicing, and, in honor of Mr. Yale, it was named Yale College. Far greater sums have often been given to the college since then but none has been more timely or welcome than the gift of Elihu Yale. It gave new life and hope to all who had labored so patiently for its success, and started it on that career which has made the name of Yale honored around the world. Thus was fulfilled the earnest wish of John Davenport that a college might be set up at New Haven.⁹



THE OLD BRICK ROW.

CHAPTER IX.

How the Market-Place Became the Green and the Many Changes It Has Seen.

No spot in old New Haven has been so closely connected with its life and history as the beautiful and widely famed Green. For more than two hundred and fifty years it has been the silent witness of events both great and small and scenes both joyous and sad. Ever since the founders of the town set it apart for the common use of all the people, it has been the heart of New Haven, continually throbbing with the life-blood of religion and patriotism. From the wildness of a swampy forest, with its tangled underbrush occasionally trodden by a wandering Indian, it has become the smooth and shaded park, daily crossed by busy thousands whose pious ancestors long ago displaced the stealthy

redmen. Hiding in its grassy bosom the bones of many hundreds whose living feet trod its surface in the days gone by, it holds in its shaded lap the three old churches whose sentinel towers have long watched over the good of the people and which still remain the faith and hope of the future.

The story of how the founders of New Haven laid out their town four-square, divided it into quarters, and then reserved the central quarter for a market-place, has already been told. Mr. Eaton and his associates were very ambitious to build up a successful trading town. It was expected that whenever a ship anchored in the harbor its cargo would be taken to the market-place and offered for sale; or, if any one in the town had anything to sell, he would take it there. Auctions, sheriff's sales and fairs were to be held there. It was to be the business center of the town. Strangely enough it was never much used for such purposes. The longed-for trading vessels with rich cargoes failed to enter the harbor. The fairs which were held twice a year

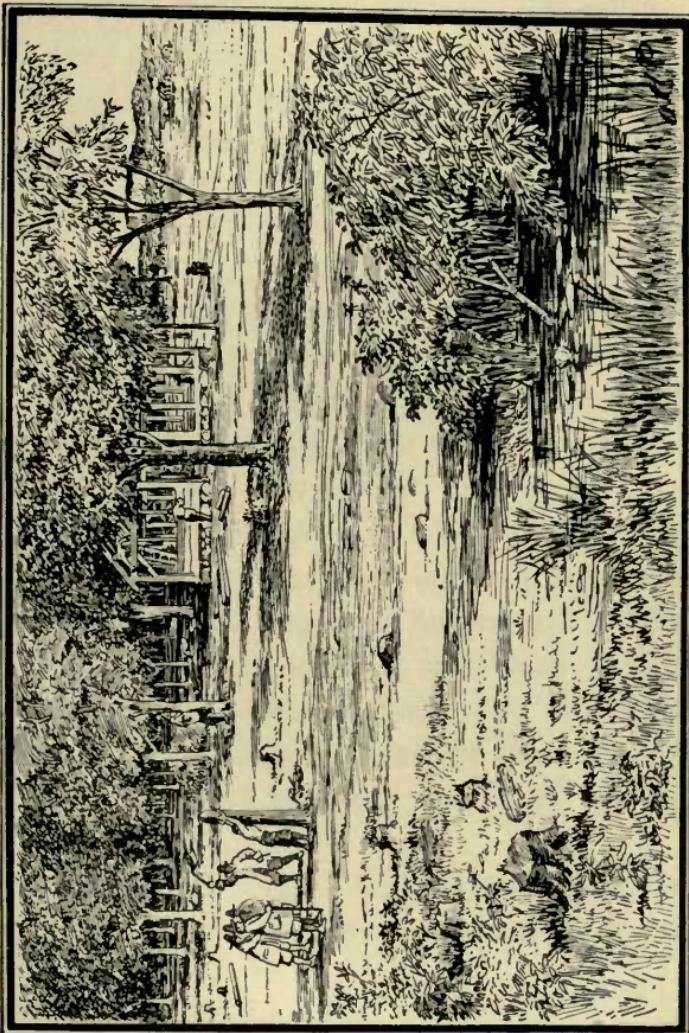
for a few years did not prove successful. The people themselves had little to sell and that little was lost at Delaware and in the "Great Shippe" of 1646. Most of the settlers had their own gardens and raised their own vegetables, so there was little need of a market-place on that account.

The other uses for which this plot of ground was set apart have been more valuable and popular. The founders built their first church there, and as a religious center it has ever since been prominent. For more than one hundred and fifty years it contained the only burial place in the town. For many years criminals were punished in the market-place. Puritan children went to school there in the early days. For nearly two hundred years it served as a pasture for cattle. Its use for such purposes has long been given up. To-day it is a public park and a place for public gatherings, religious, political and military.

This historic open space in the center of New Haven long known as the Green, contains a little over sixteen acres of ground.

It is one-sixth of a mile long but not quite square, for the young Puritan surveyor, John Brockett, found it a difficult task to mark out the nine quarters in the woods and underbrush. It is remarkable that he succeeded as well as he did. Of course it was a very different looking place in 1638 from what it is now. It was an uneven wooded slope full of tangled bushes and briars. On its lower side, near the corner of Church and Chapel streets, it contained a swamp. From this swamp a small brook ran south and emptied into the East Creek near Wooster street. Bordering it, and overhanging its shallow pools, were alder bushes and willows from which the Indians made their arrows. There the noise of lazy turtles and the croaking of big mouthed frogs could be heard on early spring evenings. Now, stranger noises fill the place. Swift moving trolleys sound their clanging gongs and deep toned bells ring out the passing hours.

As soon as possible the settlers began the work of clearing up the market-place. The



THE MARKET PLACE IN 1639.

trees were cut down and the timber used for building and fire-wood. One of the first things set up in the clearing was a whipping-post. Then some stocks were built and placed there. So, one of the earliest uses of the market-place was for punishment. In 1639, the year after their landing, the founders built their first church. This was a rude box-like building fifty feet square. It stood in the center of the market-place, thus signifying that religion was to be the central purpose in all their undertakings. On the roof of this building was a small tower where the town drummer "drummed" the people to meeting. As the wood of which this church was built was unseasoned, the roof soon began to leak and the sides bulged out. The carpenters had to repair it and brace up the walls. But in this rickety old barn-like church the Puritan founders of New Haven worshipped God for more than thirty years, summer and winter.

For the use of the soldiers who kept watch at night, a small watch-house was built on

the upper side of the market-place. This served as a prison, also, until a separate building was erected for that purpose near by. Soon after that a school-house was built. This stood where the United Church is now. Twenty-five years after the settlement of the town the surface of this plot was still very rough and covered with stumps and stones. Grass had commenced to grow in some places, but people were in the habit of digging it up and planting it in their own yards. Leading up to the church were the narrow paths which had been worn by the Puritan church-goers and back of it were the graves of those who had died since the founding of the town.

In 1670 the old leaky-roofed meeting-house was sold and a new one containing a belfry, was built. A few years later a vessel came into the harbor having a bell on board. This bell was taken ashore and, after a short trial, was purchased by the town. It was hung in the new church belfry and was rung for meetings and at nine o'clock every night.

It took the place of the drum which had been used for such purposes since 1638. In 1699 this second meeting-house was found to be too small and an addition was made on one side of it and the windows enlarged. At the same time an effort was made to improve the looks of the market-place. They tried to uproot the barberry bushes, "sorrill," and "poysitious stinking weeds that infest our Market-place."

In 1719 a county house and a State House were erected on the market-place, for New Haven had become one of the capitals of the colony of Connecticut. Four years later a new school-house was built. At that time children going to school could see pigs and cows and horses roaming over the rough ground and cattle continued to be pastured there until 1827. Geese could frequently be seen wandering about the marshy places and were continually a cause of complaint. Deep ruts made by heavy carts ran in various directions, for people drove across the square at will.

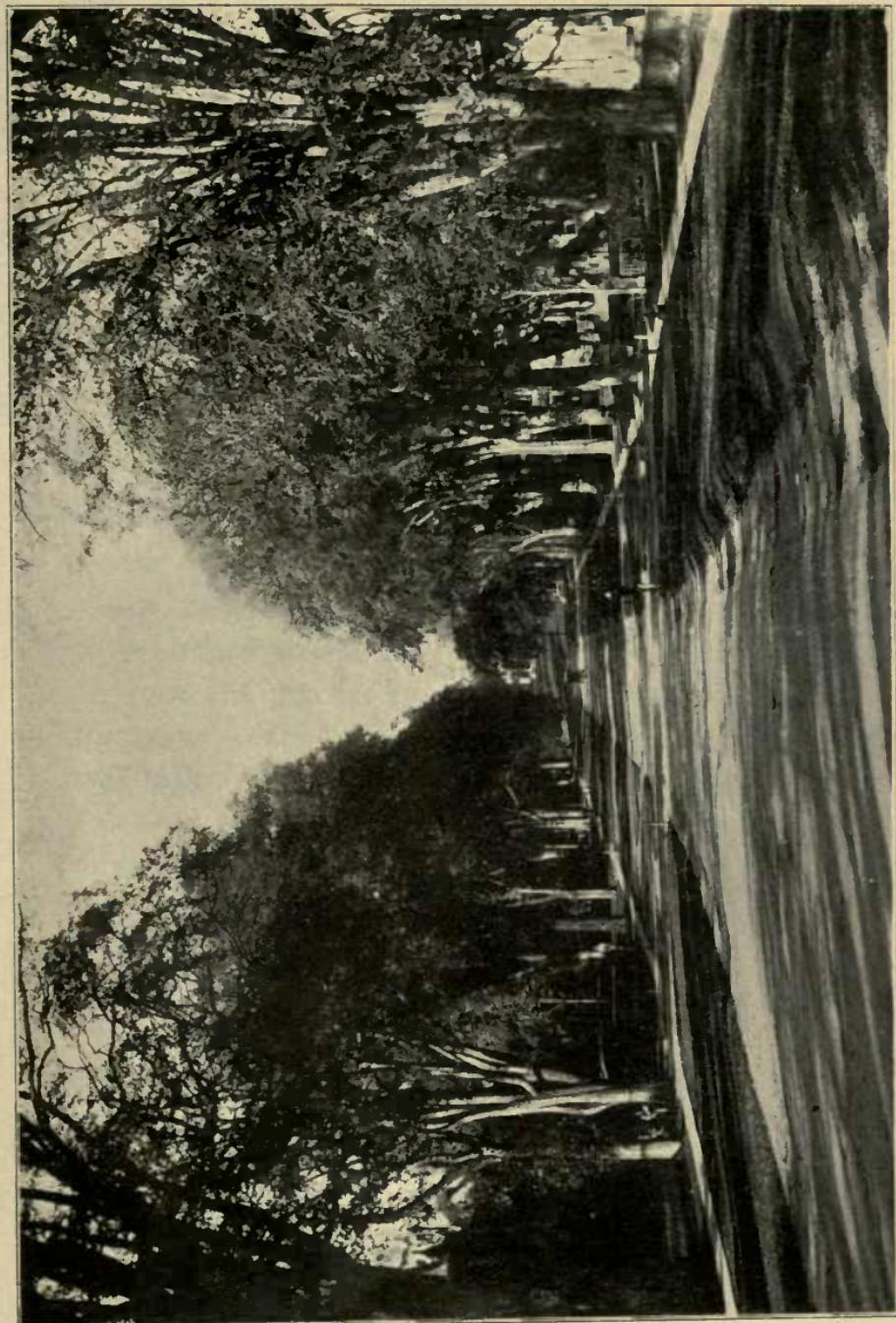
As time went on the appearance of the market-place improved. About 1750 people began to call it the Green. Better buildings took the place of the old and dilapidated structures. In 1756 a brick meeting house was erected. This stood just in front of the present Center Church. At the same time a board fence was built around the graveyard and painted red. In 1760 some elm and buttonwood trees were set out. One of the latter is still standing near the corner of Elm and College streets. In 1759 a new court house was built. It stood near the present Trinity Church. Ten years later another meeting house was built where the United Church is now. This made the second church building on the Green. It was built of wood and painted white.

In 1774 a liberty pole was set up. Thus the Green became the center of patriotic interest during the long and trying years of the Revolution. There Benedict Arnold drew up his little company and demanded the keys of the powder house, when the news of the

battle of Lexington came. There General Washington reviewed the patriotic company of Yale students on his way to take command of the Continental Army at Cambridge. There the soldiers drilled before marching off to war. There, too, the British soldiers rested after their long march from West Haven on that hot July day in 1779. Surely those were exciting days for the old Green!

After the Revolutionary War was over and independence had been won, New Haven became a city. That was in 1784. Roger Sherman, who signed the Declaration of Independence, was the first mayor. The streets were given names and people began to take more pride in the appearance of the Green.¹⁰ The old county house and jail were taken down and the ground where they stood leveled off. Then under the leadership of Mr. James Hillhouse,¹¹ one of the most public spirited citizens the city ever had, was begun those great improvements which have made New Haven famous as the "City of Elms" the world over.¹²

Mr. Hillhouse loved the beauty and gracefulness of elm trees and knew the comfort of their shade. On his farm in Meriden were a great many young elm trees. Digging them up and bringing them to New Haven he planted them about the Green and along the streets of the city. He performed much of the labor himself. Willing boys held the trees while he shoveled in the dirt. Reverend David Austin worked with Mr. Hillhouse to adorn the city with trees. He planted the inner rows of elms on the lower side of the Green. The most noted of the elms about the Green is the one which stands on the corner of Church and Chapel streets. A queer fellow named Jerry Allen brought it on his back from Hamden and sold it to Mr. Thaddeus Beecher for a pint of rum and a few trinkets. It is known as the Franklin Elm, for it was set out on the day that Benjamin Franklin died, April 17, 1790. A mere sapling when planted, it has grown to be a large and handsome tree, while its roots fill the bed of the little stream which once



HILLHOUSE AVENUE.

flowed out of that corner of the Green. Long may it stand to shade the busiest corner of the old market-place!¹³

After 1790 the Green saw many changes. Geese had never ceased to be a nuisance and a law was passed to keep them away. "No goose or gander shall be allowed to go at large within the limits of New Haven town unless such goose or gander be well yoked with yoke twelve inches long under penalty of impounding (taking and shutting up) such goose or gander." The owner, to free his goose, had to pay a fine of five cents. This, it was hoped, would keep them off the Green. In 1798 the market-house which had stood for some years near the southeast corner, was taken down. Although the town was too poor to spend money for improvements during the early years of the nineteenth century, Mr. Hillhouse, Mr. Austin and Mr. Isaac Beers obtained permission to level and fence in the Green at their own expense. Protected by the wooden fence which was then built, the grass grew plentifully and was

cut and sold each year. The money thus obtained was used to pay for the improvements. In 1846 the present iron fence took the place of the wooden one which was sold to the town of Milford and placed around the Milford green.

The three churches now standing on the Green were all built in the year 1814. Mr. Ithiel Towne was the architect of Trinity and Center churches. The latter is modelled after an old church in London. At the time these churches were being erected the United States was at war with Great Britain. There is an interesting story that a vessel loaded with lumber for Trinity Church was captured by a British war-ship while on its voyage to New Haven. When the British captain learned what use was to be made of the lumber he permitted the vessel to continue on her voyage unmolested. In 1821 a Methodist church was erected on the Green near the corner of Elm and College streets. When it was nearly completed a severe wind storm blew the roof off and wrecked the building.

It was immediately rebuilt and stood until 1848.

By the time New Haven had grown large enough to be a city the old graveyard had become very crowded. Until 1796 it was the only burial place in the town. In 1794 New Haven was visited by an epidemic of yellow fever and scores of persons died. All were buried silently and at night on the Green. This led people to see the need of another place for a burial ground. Mr. Hillhouse was the first to move in the matter. A plot of ground beyond Grove street was purchased and arranged for a burial ground.¹⁴ Since then the graveyard on the Green has almost entirely disappeared. The present Center Church was erected over a portion of it and the monuments of noted men and women of old New Haven may still be seen in the crypt beneath this meeting house.¹⁵ Several old gravestones still remain near the Dixwell monument back of the church. The rest were removed to the Grove Street Cemetery many years ago. Thus while all traces of the

graves have been removed from the surface of the Green, hidden under its turf are the bones of over five thousand men, women, and children.

In 1829 a marble State House was built on the upper Green. It was built in the style of a Greek temple. For many years it was the center of activity for old and young. The steep bank at one end made a favorite coasting place in winter and many who are still young can remember bumping down the icy marble steps in the anxious effort to make their sleds go a little farther toward Temple street, while their sisters and other boys' sisters looked on with mingled admiration and terror. The steps at the other end of the building served as a favorite lounging place and were often used as a platform by orators. Much to the sorrow of many of the citizens of the town, the handsome old ruin was taken down in 1889. The tender little "Constitutional Oak" planted on Arbor Day, 1902, alone marks the site of the old State House.

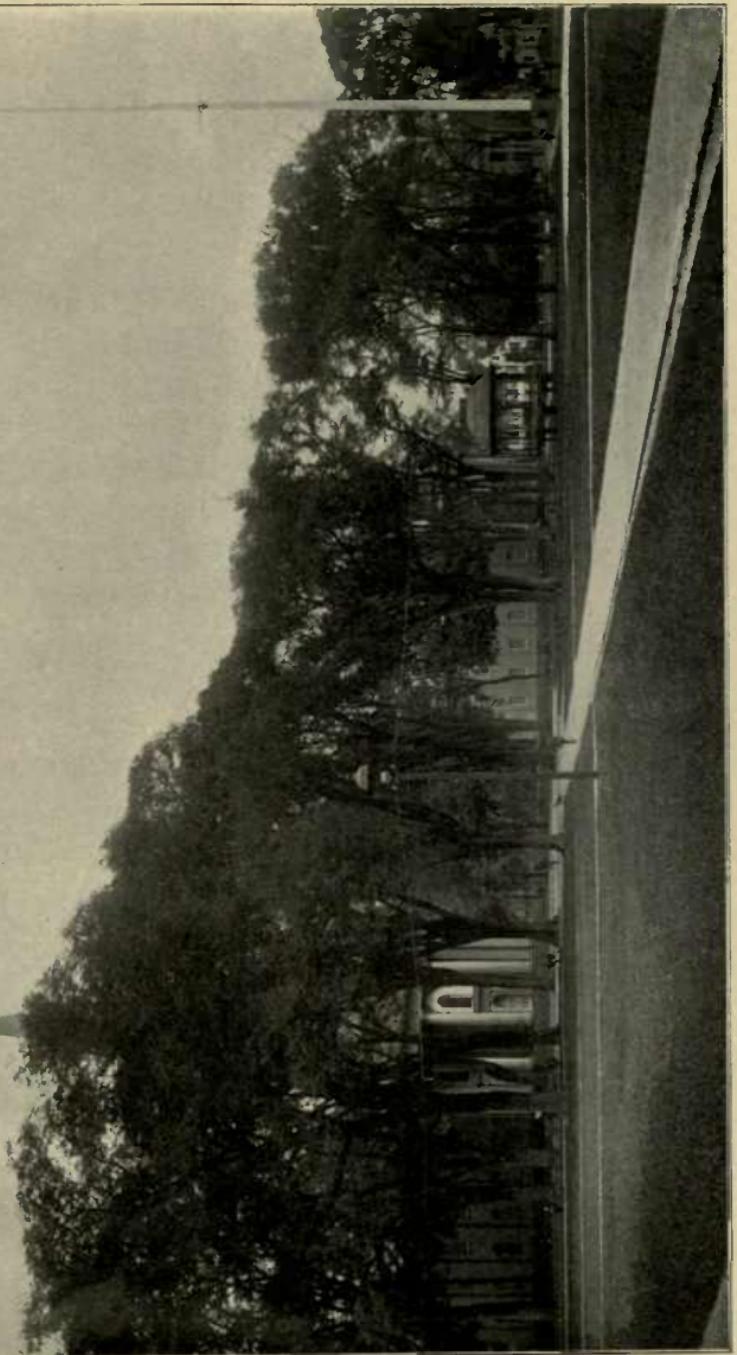
Among the pleasant associations connect-

ed with the historic Green are the visits of famous men to New Haven. The old Green has been honored by the presence of many presidents, generals, governors and statesmen. In 1798 George Washington again visited New Haven as the President of the United States, and attended church on the Green. In 1817 President James Monroe was there. President Andrew Jackson spent Sunday there in 1833 and was received with great honor at the State House. In 1824 General Lafayette reviewed the militia on the Green. Louis Kossuth, the Hungarian patriot, was honored there. James Madison, John Quincy Adams, Martin VanBuren, James K. Polk, James Buchanan, Ulyses S. Grant, Rutherford B. Hayes, and Theodore Roosevelt, all Presidents of the United States, have walked under the shade of its beautiful elms.

Truly the old market-place is full of historic memories and fine traditions. Those ancient elms could tell wonderful stories of the past. The roar of cannon over its sur-

face, the rattle of musketry among its trees, and the shouts of multitudes call to mind its service for independence and freedom. The songs of Christian children and the silence and sadness of throngs gathered to honor and mourn the nation's dead testify to the good influences which have come from it. The old Green stands for great deeds and great principles. It stands for God and truth and right. It stands for justice and law and order. Long and wide may its influence spread!

THE GREEN IN 1902.



CHAPTER X.

How New Haven Celebrated the Fourth of July in the Year 1779.

New Haven has good reason to remember the Revolutionary War. One of her wisest and most honored citizens, Roger Sherman, signed the Declaration of Independence. One of her bravest soldiers, David Wooster,¹⁶ gave his life in defence of his native state. One of the manliest students in her famous college, Nathan Hale, regretted that he had but one life to give for his country. And that ambitious young patriot, who later, turned traitor to his country, Benedict Arnold,¹⁷ began the honorable part of his military career in New Haven. But there is still another reason why New Haven remembers the days that tried men's souls. It was the way she celebrated the Fourth of July, 1779.

New Haven had shown a strong spirit of patriotism from the very beginning of the war. When the news of the battle of Lexington came in April, 1776, Benedict Arnold, who lived in New Haven then, and was Captain of the Governor's Foot Guards, called out his company and proposed to march at once to Cambridge. Forty of the men agreed to go, and Arnold asked the town officers to give them powder. Upon their refusal he drew up his company before them and demanded the keys of the powder-house, threatening to break open the doors and help himself if they refused again. The keys were delivered at once. Upon reaching Cambridge the little company was found to be the best armed and the best uniformed of all the American troops there.

Soon after Arnold's company marched away, General Washington stopped at New Haven on his way to Cambridge. With him were General Lee and General Mifflin. They spent the night at Mr. Beers' tavern which stood where the New Haven House is

now. These distinguished officers were escorted out of town the next morning by a company of Yale students who had drilled before the Commander-in-Chief and had been praised by him.

Before many months passed New Haven set up a beacon on the east side of the harbor on what is now Beacon Hill in Fort Wooster Park. This was a signal fire and whenever it was necessary to give an alarm of danger it was lighted and could be seen by the people in all the surrounding country. At such times all who could, were expected to arm themselves and stand ready to defend the town. Three years went by while New Haven did her share in supplying men, food and clothing for the Continental Army. To help provide ammunition a powder mill was built at Westville. Meantime there was constant fear of an attack on the town for everyone realized that it would be an easy matter for the enemy to sail through the Sound and destroy towns along the shore. How real this danger was at length became evi-

dent, for, in 1779, General Tryon, the British governor of New York, began to make raids along the Connecticut coast, robbing and burning the towns.

The Fourth of July fell on Sunday in the year 1779, and, in those days, as now, under such circumstances, the anniversary of the Declaration of Independence was celebrated on Monday, the fifth. On this particular Sunday evening in July, 1779, the leading young patriots of New Haven were making preparations to hold their celebration on the following day. There was to be a parade and the little military company was to drill on the Green. Cannon were to be fired and the church bells were to be rung. But while these plans were being made and the boys and girls of the town were eagerly looking forward to the fun on the morrow, a fleet of nearly fifty British war vessels with several thousand soldiers aboard was sailing through the Sound bound for New Haven; and the Fourth of July was celebrated in a very different manner from what was planned or ex-

pected. Cannon were fired and bells were rung; but instead of marching in a parade, the militia marched to war.

News of the coming of the British fleet reached the town late in the evening of that same July Sunday. At first many people thought they would not stop at New Haven, but before morning of the next day an alarm was sounded and news was announced that the enemy had anchored off the mouth of the harbor. Then all was excitement and confusion. Valuables of all kinds were hidden in chimneys and feather beds or buried in the ground or put in wells. Furniture was hastily packed and loaded into wagons. By daylight people were fleeing to the country, some to North Haven, others to Hamden and Cheshire. Many went to East and West Rocks where they could watch the movements of the enemy. Some remained quietly at home because of sickness or old age. A few who were secretly friends of the British went out to welcome them. In their hurry and excitement some persons did very

strange things. One woman was seen running out to the country carrying her pet cat in her arms while her children had been forgotten and left at home. Another tried to save her tallow candles but the hot July sun melted them in her hands leaving nothing but the wicks. Some one saw an old lady carrying a heavy bundle and inquired what she had. "Oh dear," she replied, "I have some of my nice salt pork; I could not bear to have those Britishers eat it all up."

Early Monday morning Reverend Ezra Stiles, the President of Yale College, mounted the tower of the college chapel, and with a spy-glass plainly saw the boats of the British landing soldiers at West Haven. There was no longer any doubt as to their plans. They intended to attack and plunder New Haven and possibly burn it. The patriotic citizens did not once think of surrender and made ready to defend their homes. The Governor's Foot Guards and the Artillery company were called out and, under the command of Colonel Sabin, Captain James Hillhouse and

Captain Phinehas Bradley, marched out to West Bridge on the road leading to West Haven. A number of students joined their ranks to help repel the enemy. The artillery company planted the cannon at the bridge to command the road across the meadows. The Foot Guards went on towards the West Haven Green where the British had halted for breakfast. As they crossed the bridge, Reverend Naphtali Daggett, a patriotic old man who had been President of Yale College, rode swiftly by them mounted on his old black mare, holding his gun ready to shoot the first redcoat he met. He went to the top of a small hill near the road, took up his position in some bushes, and waited for the enemy to come.

The British met with some little resistance when they landed at West Haven, but soon reached the village Green. Here they captured the village minister, Mr. Williston, who, in trying to escape, fell over a stone wall and broke his leg. The soldiers were about to kill him when one of their officers,

Adjutant Campbell, interfered and saved his life. He then ordered the surgeon of his regiment to set the broken limb. A short distance beyond the Green they were met by Captain Hillhouse and his men, who fired on them from behind trees and stone walls. At Milford Hill, Adjutant Campbell, who had just shown such mercy and kindness to the village minister, was killed.¹⁸

Outnumbered by the British the Americans were compelled to retreat, and withdrew across the bridge which was then torn down to prevent the enemy from crossing. The patriotic old President of Yale would not leave his post and escape with the rest, but continued to fire on the redcoats until he was surrounded and captured by them. Their officer was so astonished to see the old man with his long black coat fighting so bravely that he cried out, "What are you doing there, you old fool, firing on his Majesty's troops?" "Exercising the rights of war," replied the learned warrior. "If I let you go this time, you rascal," said the offi-

cer, "will you ever fire again on the troops of his Majesty?" "Nothing more likely," came the quick reply. One of the soldiers then tried to hit him with his bayonet, but Mr. Daggett begged so hard for his life that he was spared. They beat him very cruelly with their guns, however, and knocked him down. Then they compelled him to join them on the hot dusty march to the town.

When the British found the road across the meadows well guarded by cannon and the bridge across the river destroyed, they marched along the west side of the river to Westville. One of the Tories who had gone out to meet them acted as their guide. On the way they were fired on by patriots under the command of Aaron Burr, a visitor in New Haven at the time and later Vice-President of the United States. The rest of the Americans kept abreast of the enemy on the east side of the river and opposed their crossing. On reaching Westville, some of the redcoats tried to capture and destroy the powder mill there, but were driven off and

forced to give up the attempt. The march from Westville to what is now Broadway was a continuous battle. Every hour the ranks of the Americans were increased by the arrival of patriots from the surrounding country. At Ditch Corner, where Whalley and Dixwell avenues come together, there was very sharp fighting. At Broadway the British broke ranks and began their work of plundering and destroying property. Helpless men and women were robbed and ill-treated. One poor man, crazy from sickness, had his tongue cut out because he did not answer a soldier's questions. At the corner of Chapel and York streets they planted cannon and fired down the street several times. At about one o'clock, tired from their long and harassing march, they reached the center of the town. The aged President Daggett, weak and helpless from the wearisome tramp, was carried into one of the houses near the Green and laid on a bed to die. The brave old fighter got well, how-

ever, and was able to preach in the college chapel the next year.

The British and Hessian soldiers spent the remainder of the day plundering the town. They broke into the houses, stole money and watches, silver spoons and buckles and clothing. They cut beads from the necks of frightened women and tore earrings from their ears. They cut feather beds to pieces to find hidden treasures. They destroyed furniture and broke doors and windows. What food they could not use or carry away, they wasted. They drank what wines and other liquors they could find and many of them became drunk and committed outrages which otherwise they might not have done. Amidst such distressing scenes, and under the scorching rays of the hot July sun, that memorable day passed. Night put an end to most of the revelry for the tired plunderers were glad to rest from their brutal labors.

The British troops who landed at West Haven were under the command of General

Garth. While they were marching to Westville, another body of the king's troops were landing on the east side of the harbor near what is now Light House Point. These were under the command of General Tryon. Their landing was opposed by a few Americans armed with muskets and one small cannon. With great difficulty they fought their way along the shore by Morris Cove and a small fort at Black Rock (now Fort Hale) and gained possession of Beacon Hill.¹⁹ From here they made raids on the neighboring farm houses, burning and plundering. Some went as far as the village of East Haven doing great damage.

Among the Americans who fought against the British in East Haven that day was Chandler Pardee, a young man, who, when the alarm was given on Sunday evening, was making a call dressed in his best Sunday clothes and having on a pair of fine shoes with silver buckles. Without stopping to change his shoes he seized his musket and hurried to join the rest of the patriots in de-

fending their homes. As he and his companions, outnumbered by the enemy, were slowly driven back towards the village, they passed through a swamp. Here young Pardee made a misstep and one foot sank into the soft mud. As he pulled it out his shoe came off. Anxious to save the silver buckle, he stopped to find it. This nearly cost him his life. As he knelt down to feel in the mud a bullet struck him and passed almost through his body. The British soldiers left him thinking he would surely die. But he managed to crawl to a sheltering tree and after a few hours was found and cared for. To everyone's surprise he recovered and later served his country again as a soldier.

As the militia from the surrounding towns were fast joining the ranks of the Americans, the British generals decided to leave New Haven as soon as possible. They feared they would be cut off from their ships if they staid any longer. So, early Tuesday morning, General Garth ordered his soldiers to meet on the Green. Those who were sober

were taken across to East Haven, and, with the forces already there under General Tryon, were sent to burn houses and barns in the village center. The remainder were marched down to Long Wharf and taken by boats to the ships in the harbor. Before they left they set fire to the stores on the dock; and to protect themselves they threatened to burn the rest of the town if they were fired upon. It is said, too, that General Garth was unwilling to destroy New Haven because it was "such a pretty town."

The same day General Tryon was driven from Beacon Hill by the militiamen and forced to retreat to the ships. On his retreat he burned the barracks at Black Rock. By evening all the enemy's troops were back on their ships, and the next morning they sailed away to attack and burn Fairfield and Norwalk.

As a result of this British attack on New Haven, twenty-seven Americans were killed, seventeen wounded and property to the value of \$100,000 was destroyed. The cruelty

and brutality of the Hessian soldiers was never forgotten by those who suffered from it; and it only served to arouse the hatred of the people and make them more determined than ever to win their independence and make it possible for their descendants to celebrate the Fourth of July in peace if not in quiet. Nearly a century and a quarter has passed since that time and every year the anniversary of the Declaration of Independence has been observed in some way by New Haven. But never has it been, and, let us hope, never may it be again, celebrated as it was in the year 1779.

CHAPTER XI.

How New Haven Defended the Mendi Men.

On the west coast of Africa, not far from Sierra Leone is the little country of Mendi, where there lived, more than sixty years ago, some very black negroes who played a much more prominent part in history than they ever expected or desired, and who form the subject of this story. Early in the year 1839 these negroes were kidnapped by some Spanish slave traders and locked in a barracoon, or slave warehouse, at a place called Dumbomo. Shortly afterward they were placed, chained together, on a Portugese slave vessel and taken to Havana, Cuba, where they were sold for \$450 apiece to two Cubans named Ruiz and Montez.

The slave trade was unlawful in Spain and

the Spanish colonies at that time, but in the West Indies slave traders easily bribed the Spanish governors and bought and sold negroes regularly. Ruiz and Montez planned to take their slaves to another place in Cuba and again sell them or set them to work on plantations. Hiring a small schooner called the Amistad (meaning, in English, "The Friendship") they put the Mendi slaves aboard together with a quantity of merchandise, and set sail from Havana June 28, 1839, bound for Guanaja, a small Cuban town not far away. The voyage was to be so short that little food and water were carried and the negroes were not chained. How cruel and careless this was, events soon proved. Two of the negroes, becoming very thirsty, stole and drank some water. As a punishment they were severely whipped. One of them then ventured to ask the cook where they were going. He replied that they were being taken away to be killed and eaten. This frightened them for they believed it. They immediately formed a plot to gain their

freedom. In this they were led by their chief, whose name was Cinque [Cin-kay]. He was a very strong and active fellow, and a match for any two men on the vessel. He was intelligent and brave as well.

On the second night of the voyage it was quite dark and rainy. It seemed a favorable time to carry out their plot. So several of the stronger negroes armed themselves with some long knives which they found on board, and which were commonly used to cut sugar cane. In the middle of the night they suddenly rose, attacked the captain and killed him. The noise of the fight aroused the rest of the crew, who, supposing the negroes were hungry, ordered the cook to give them food. But as soon as they discovered the real meaning of the trouble, they tried to escape. Most of them got away in a small boat but the cook was killed. Ruiz and Montez were overpowered and captured. Their lives were spared, although one of them was badly wounded.

Cinque and his companions thus gained

possession of the vessel and compelled their two white captives, who had so shortly before been their masters, to steer directly for Africa, their home. They knew that it lay in the direction of the rising sun and "three moons" distant. Ruiz and Montez obeyed their dusky captors and sailed east during the day, but at night when the negroes could not tell in what direction they were going, they sailed northwest, hoping to meet a friendly ship. Meantime the blacks amused themselves in various ways on board the schooner. They adorned each other with the bright colored silks and the glass beads which they found among the merchandise. A number of looking-glasses gave them special delight. The books they could not read, but they enjoyed looking at the pictures in them. For food they used the supplies of raisins, bread, rice, fruit and olives.

For more than two months they continued on their zig-zag voyage, suffering many hardships. Some of their number became sick and ten of them died. When they at last

reached land they were far from their native Africa. The Amistad came to anchor at the eastern end of Long Island near Montauk Point. No one on board knew where they were. Cinque and a few others went ashore to buy food and water from the farmers nearby. One of them named Banna, could speak a little English and made known their wants to the white men who met them on the shore. Cinque told Banna to ask if that country made slaves. When they learned that it was a "free country" they were very much relieved, and when told that there were no Spaniards there, they leaped and shouted for joy. The Long Island farmers were frightened by these strange actions and ran for their guns. Banna soon quieted them by telling them that he and his companions meant no harm. They then cooked some food on the shore and sought to hire one of the white men, a sea captain, to take them back to Africa. When they returned to the vessel they took two dogs which they paid for with some Spanish gold pieces.

Meantime a United States Coast Survey vessel, the Washington, which was cruising in that neighborhood, watched the strange black schooner, and, thinking she was ashore or in distress, sent a boat's crew to help her. The American sailors were surprised to find the deck of the Amistad occupied by negroes armed with knives. An officer drove them into the hold of the vessel at the point of his pistol. Cinque, hoping to escape, jumped overboard with the two dogs, but was captured and handcuffed. Ruiz and Montez were soon found imprisoned and at once released. When their story was told the Amistad was taken across the Sound to New London harbor and news of the affair sent to the United States Marshal in New Haven. Cinque was very much excited by the new turn of their fortunes and loudly urged his followers to rise against their captors. This was prevented, however. In a few days a charge of murder and piracy was brought against the negroes and they were taken to New Haven to await trial. They were plac-

ed in the old county jail which stood where the city hall is now.

When the people of New Haven learned what queer prisoners were shut up in their jail they became very much interested in them. Such a crowd of negroes only lately come from their far African homes was a curious sight in New England. They numbered about forty and three of them were young girls. Some of them were sick and none of them had had sufficient to eat or much to wear. So doctors were sent to care for them and they were provided with proper food and clothing. They liked the corn and rice, but they didn't know what to do with the white men's shirts and pantaloons, for they seldom wore clothes in their own tropical climate. It was some time before they learned how to put them on and never felt very comfortable in them. The little girls wound the shawls which were given them into turbans for their heads.

Although one of the Mendi men could understand a few English words, he could not

speak the language well enough to tell the story of their unhappy life in slavery or their dreadful voyage in search of freedom and home. They were represented by Ruiz and Montez as fugitives from slavery and bloodthirsty pirates. They could not answer this false charge for they were unable to tell their side of the story. Because they were so helpless, they received a great deal of sympathy. Many people who were beginning to look upon slavery as a great wrong wanted to free the unfortunate captives. The first thing to do, however, was to find some one who could talk with them and learn their story. Professor Gibbs, of Yale College, who was greatly interested in them, succeeded in doing this. He learned the sounds made by the negroes in counting from one to ten. Then he searched the ships in the harbor to find some negro sailor who could understand the language in which those sounds were used in counting. Unable to find such a man in New Haven harbor he went to New York where he was

more successful. On a British ship, the Buzzard, there was a negro sailor boy named James Covey, who knew the Mendi language and could talk English as well. The British captain permitted him to be taken to New Haven where he acted as interpreter. When Cinque and his companions heard this boy talking to them in their native tongue they jumped up and down with joy and left their breakfasts uneaten, for now they could tell the white men all that had happened to them.

The story was soon told. With the help of Professor Gibbs and the boy, Covey, they related how they had been captured by the Spanish slave dealers; how they had been chained in cramped positions between the narrow decks of the Portugese vessel, and vinegar and powder rubbed on their blistered skin when they complained; how they had been sold in Havana; how they had been frightened by the cruel cook of the Amistad; how they had fought for their freedom and borne hardships on their long and fruitless

voyage; and how they had at last fallen into the hands of the Americans and been put in prison. People listened to the account with indignation. Good men were more determined than ever to defend and free them. Under the lead of Mr. Lewis Tappan, a wealthy Abolitionist, of New York, money was raised and lawyers were hired to plead for them before the courts. Roger S. Baldwin, of New Haven, labored earnestly to defend them in this way, and won great honor by his service.

The first trial of the Mendi captives was held in Hartford, in September, 1839. The prisoners were taken by canal boat to Farmington, thence by wagons to Hartford.²⁰ Two questions were to be settled by the court. The first was, whether the negroes could be tried in the United States for the killing of the captain and cook of the Amistad. The court decided that, as the murder was committed on a Spanish vessel they could be tried only in Spanish courts. The second question was, whether the officers of the United

States Coast Survey vessel, the Washington, ought to be paid what is called salvage for rescuing Ruiz and Montez with their negro slaves of the Amistad. The court decided that they should be paid for saving the vessel but that the men, women and children could not be sold for their benefit, even though they were black.

There was still another question to be decided regarding the Mendi men and one which created much interest and discussion throughout the whole country. The Spanish government had demanded that the ship Amistad be surrendered to Spanish officers and that the negroes be sent back to Cuba as slaves. What should be done? The people of the North declared that these free negroes ought not to be sent into slavery, but returned to Africa, while the slave holding Southerners thought that the Spanish claim was just and that the prisoners should be given up. The question caused much vexation to Martin VanBuren, the President of the United States, for he was anxious to

please the South without offending the North.

The United States court at New Haven was to decide this third question. So the captives were taken back to their old quarters in New Haven. As the Hartford court had decided that they had broken no laws of this country, they were allowed greater freedom than before. On pleasant days the jailor took them out on the Green for exercise. Crowds of curious people gathered to watch them and laughed at their queer antics. It was as good as a circus. The Africans were short, well-built fellows, and black as coal. Cinque amused the crowd by running and jumping into the air and then, turning several somersaults before landing on his feet again. Many of them were tattooed and wore bright ornaments. Efforts were made by several persons to teach them. Several of them did learn to read and write. When winter came they looked in wonder and awe at the deep snow but did not suffer from the cold although they wore little

clothing. One of their number, named Kaperi, died, and his funeral was attended by many of the citizens of the city.

When the time for the next trial came there was much excitement. Hundreds of people went to the court house every day to listen. At the same time lying anchored in the harbor was a United States war-ship, the Grampus, sent by President VanBuren at the request of the Spanish Minister to take the negroes back to Cuba as soon as the trial ended, for it was expected that the court would decide the case against the captives. The slave holders were disappointed in their expectations, however. The court decided that Cinque and his companions were free and ordered them taken back to Africa. The President was unwilling to accept this decision and the case was then appealed to the Supreme Court of the United States. The Mendi men were very happy when told of the decision of the New Haven court, but they could not understand why they were to

be kept in prison so many months longer. While they were waiting for their case to be heard before the Supreme Court, they were taken out to Westville, for the old jail was to be pulled down. There, one of their number, a boy named Ka-le, wrote a letter to Mr. John Quincy Adams. Mr. Adams, who had been President of the United States, was preparing to defend them before the Supreme Court. This letter read as follows:

New Haven, Jan. 4, 1841.

Dear Friend Mr. Adams:—

I want to write a letter to you because you love Mendi people, and you talk to the grand court. We want to tell you one thing. Jose Ruiz say we born in Havana, he tell lie. We stay in Havana 10 days and 10 nights, we stay no more. We all born in Mendi—we no understand the Spanish language. Mendi people been in America 17 moons. We talk American language little, not very good; we write every day; we write plenty letters; we read most all time; we read all Matt. and Mark and Luke and John, and plenty of little books. We love books very much. We want you to ask the court what we have done wrong. What for Americans keep us in prison. Some people say Mendi people crazy; Mendi people dolt, because we no talk American language. Merica people no talk Mendi language; Merica people dolt?

They tell bad things about Mendi people and we no understand. Some men say, Mendi people very happy because they laugh and have plenty to eat. Mr. Pendleton (the jailor) come and Mendi people all look sorry because they think about Mendi land and friends we no see, now Mr. P. say Mendi people angry; white men afraid of Mendi people. The Mendi people no look sorry again—that why we laugh. But Mendi people feel sorry, O, we can't tell how sorry. Some people say, Mendi people no got souls. Why we feel bad, we got no souls? We want to be free very much.

Dear friend Mr. Adams, you have children, you have friends, you love them, you feel very sorry if Mendi people come and carry them all to Africa. We feel bad for our friends and our friends all feel bad for us. Americans no take us on ship. We on shore, and Americans tell us slave ship catch us. They say we make you free. If they make us free they tell true, if they no make us free they tell lie. If American people give us free, we glad, if they no give us free, we sorry, we sorry for Mendi people little, we sorry for American people great deal because God punish liars. We want you to tell court that Mendi people no want to go back to Havana, we no want to be killed. Dear Friend we want you to know how we feel. Mendi people *think think think*. Nobody know what he think; teacher he know, we tell him some. Mendi people have got souls. We think we *know* God punish us if we tell lie; we speak truth. What for Mendi people afraid? Because they got souls. Cook say he kill, he eat Mendi people—we afraid—we kill cook, then captain kill one man with

knife, and cut Mendi people plenty. We never kill captain, he no kill us. If court ask who brought Mendi people to America? we bring ourselves. Ceci hold the rudder. All we want is make us free.

Your friend,

KA-LE.

In March, 1841, nearly two years after the Mendi men had been stolen from their homes in Africa, the Supreme Court of the United States decided that they were not slaves, and ordered them to be set free. The first news of the decision reached New Haven in a newspaper. The Marshall at once announced to his prisoners that the "big court" had set them free. Cinque was in some doubt about it at first. "Paper lie sometimes," he said. But when they learned that it was really true there was great rejoicing and they all fell on their knees in prayer and thanksgiving.

Although they were set free, the poor Mendi men were far from home and knew not how to reach there. Their old vessel, the Amistad, had been sold and they had no money. "Tell the American people," they

said, "that we very very very much want to go to our home." Their friends then set to work to raise money to send them back to Mendi. Some of them were carried about the country on exhibition, while the rest went to Farmington, Connecticut, to work. At length enough money was collected to pay their passage and they returned to Africa. With them went two missionaries, who established a school in Mendi. Cinque went back to his savage life again, but acted as interpreter for the mission. One of the little girls became a teacher in the school. None of them ever forgot their terrible experiences on the Amistad or how they were cared for and defended by the white men at New Haven.

CHAPTER XII.

How the People of New Haven Lived in Colonial Days.

Could those pious Puritans who landed at Quinnipiac in 1638 return to life and spend a day in modern New Haven, they would hardly know where they were or what to do with themselves. They would need to learn again how to live. The uses of almost everything would be unknown to them, and they would require a guide to show them around and explain things. If they came again by boat they would find that their old landing place was more than a mile from the harbor, and that the creek leading to it had entirely disappeared. Wondering, and probably somewhat frightened by the strangeness of their surroundings, they would seek the old market-place, the present Green.

First the tall buildings and modern brick houses would astonish these old Puritan visitors. There were large houses in New Haven when they lived there in the seventeenth century—larger than those in most of the other New England settlements; but they were built of wood and were not as comfortable or convenient as modern houses. The rooms were large but the floors were bare or sprinkled with sand. Very few people could afford carpets. Mr. Eaton had some but he was a rich man.

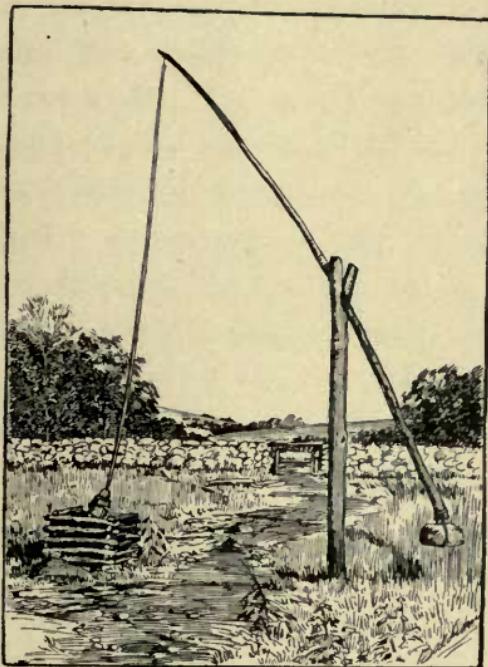
The furniture in these early homes was very plain. The chairs were hard and straight-backed; children usually sat upon benches both at home and in school. The beds were not as comfortable as modern ones; there were no springs on them, and in winter, before going to bed, it was necessary to warm them with a warming pan. There were no furnaces or stoves in those days; and there was no coal. The fire in the great fire-place served for both heating and cooking. It was difficult to heat the big rooms

in winter for most of the heat from the fire-place went up the chimney. Water often froze in another part of the room and it was necessary to keep close to the fire to keep warm. The windows were small and, at first, covered with oiled paper. When glass could be obtained it was very imperfect and made objects look blurred and indistinct.

These visiting settlers of old New Haven who required two weeks to move from Boston to Quinnipiac in 1638 would be unable to understand how the same journey could be made in three or four hours to-day. Railroads and trolley-cars would seem marvelous to them. To make a journey was a very great undertaking in their day. The easiest way to travel was by water. When that was impossible, walking or riding horse-back was necessary. Many years passed before people could travel far in wheeled carts; even then the roads were so rough that traveling was slow and dangerous. Horses or carts frequently were mired and sometimes travel-

ers were tipped over in swollen streams. That, of course, was very unpleasant.

These old New Haven colonists would be interested in the modern method of supplying people with water. The network of pipes extending to all parts of the city would puzzle them. Water was brought by hand in wooden pails or leather buckets from nearby springs or streams, while they were building New Haven. As soon as they could find time they dug wells near their houses and built wellsweeps with which to draw water. A wellsweep was made by setting a forked stake upright in the ground a short distance from the well. Across this was fastened a long pole in such a manner that one arm was much longer than the other and reached high into the air. The shorter end was usually weighted with a heavy stone or log. On the end of the long arm was tied a slender pole to which a bucket was attached. By pulling down the tall sweep by means of the slender pole the bucket was lowered into the well; the heavy weight on



AN OLD WELLSWEEP.

the short arm of the sweep helped to raise it again. A few of these old-fashioned well-sweeps may be seen in the country around New Haven to-day.

These Puritan founders would be dazzled by the gas and electric lights of the modern city. The ordinary kerosene oil lamp would amaze them; they would not know even how to scratch a match. To light a fire was not an easy thing to do in colonial days. If the fire in the fire-place went out, the easiest way to start it again was to send some one with a pan or piece of green bark to fetch glowing coals from a neighbor's hearthfire. The only way to start a new fire was to strike a piece of flint and steel together and let the spark thus made catch on a piece of tinder or cotton. To do this successfully required great skill. It would be difficult for anyone to do it now-a-days.

Pine knots and tallow candles furnished the colonists with light. A pine knot was a very dirty and smoky thing, but many an old Puritan minister wrote his long sermons

with the aid of such a light. Candle making was an important household duty. Every bit of tallow was carefully saved and melted. The candle wicks were made of hemp or cotton, and were dipped in the hot tallow, then taken out and allowed to cool. This was done over and over again until the candle was of the right size. Sometimes the melted tallow was poured into molds. All candles were carefully laid away and sparingly used. How valuable they were considered is clearly shown by the proverb, "Don't burn the candle at 'both ends."

The different styles of dress worn at present would seem peculiar to Puritans of the seventeenth century. The men of that early time wore knee-breeches and shoes with silver buckles and wooden heels. All cloth was made at home and all clothing made from "home-spun." Spinning was an important part of a Puritan girl's education and weaving was the chief home-industry. The settlers of New Haven wore finer raiment than those of the other New England colonies

because many of them were well-to-do merchants; as a class they were accustomed to richer garments than farmers or sailors. The New Haven Court never passed laws forbidding people to wear expensive clothes as was done in other places. No doubt bright colors and ruffled collars were frequently seen in the first church that stood on the Green.

It would surprise these early dwellers in colonial New Haven to hear every man addressed as "Mister" to-day. They were accustomed to hear Theophilus Eaton and men of his rank only, called "Mister." The different ranks to which people belonged in colonial society were strictly marked. Only those men, who, to-day, would be addressed as "Honorable," were called "Mister;" a man of ordinary rank was known as "Goodman" when New Haven was settled. People sat in church according to their rank and it was a serious social offence for a person to sit in the wrong pew. Great respect was paid to persons of high rank in public

gatherings, on the street and even in the home. Children were not expected to speak in their presence and always stood aside when they passed.

Should these visiting founders of New Haven be invited out to dinner much of the food served would be strange to them and the dishes unfamiliar. China was rare in New Haven so early in its history. Plates were made of square or round pieces of wood hollowed out, and were called "trenchers." Pitchers were wooden, too, and usually called "tankards." Forks were not used at early colonial dinners as most of the food was prepared in such form that it could be eaten with a spoon. Potatoes were not thought fit to eat by the New England colonists; even cattle were not allowed to have them. Tea, coffee and chocolate did not come into common use until long after New Haven was founded. Maple sugar was used for sweetening as other kinds were very rare. Little butter was used, but cheese and milk were plentiful. The Indians taught the white

settlers how to grow corn and prepare it for eating. At first this was the "staff of life." The abundance of fish and game furnished the colonists with meat; wild turkeys and pigeons were very numerous.

Clocks and watches would be unfamiliar objects to the founders of New Haven. They had no watches; and there were few clocks in their day. Mr. Davenport owned a clock at the time of his death, but whether or not he brought it to Quinnipiac when he came is not known. The colonists used sundials and noon-marks to tell the time of day. The ordinary family clock was the noon-mark. It consisted of a mark on the floor in a doorway or on a windowsill where the shadow of the sun fell at noon.

Newspapers would be entirely strange to the New Haven colonists. The only way to obtain news in colonial days was by means of letters or chance travelers. When anyone received a letter from England or another colony he usually passed it around among his neighbors or read it to a crowd

gathered at the inn. Travelers entertained the men of the village by telling them the latest news from distant settlements or foreign lands. Sometimes this "latest news" was many months old.

Could these visiting Puritans of old New Haven remain over Sunday in the modern city they would hardly realize that it was the Sabbath Day. Sunday was the most important day of all the week with them. "Remember the Sabbath Day to keep it holy" was one of the Ten Commandments and was strictly obeyed in all Puritan settlements. The Sabbath began Saturday evening because the Bible story of the creation of the world says, "The evening and the morning were the first day." There are many still living who can remember when that was the custom; a few old persons observe it even to-day.

Saturday was a very busy day with these strict Puritans. Food was prepared, the house cleaned, the floors freshly sanded and the wood brought in for over Sunday. As

soon as the first star appeared Saturday night all unnecessary work ceased and quiet reigned in the community. Sunday was a day of rest but not of recreation. Everybody was up bright and early ready for church. At the beat of the drum they started out, walking slowly and solemnly. None were allowed to stay at home except on account of severe sickness or accident. Woe to the lazy or indifferent who were missing from their pews! In church all the men sat on one side and all the women on the other. Young men sat in the rear seats and servants in the gallery. Boys were seated together, usually on the pulpit stairs, and an officer called a tithingman was appointed to watch them and keep them quiet. Any noisy or unruly youngsters were sure to be prodded with a long stick by the tithingman. The services lasted several hours and must have been very tiresome to restless children. The prayers were sometimes more than an hour long and the sermons still longer. In winter it was difficult to keep warm, for the

churches were not heated. To keep their toes from freezing women carried with them small foot stoves or metal boxes containing a few hot coals. Men kept on their hats in church except when Mr. Davenport announced his text; then they stood up and took them off.

As the Sabbath began Saturday evening, so it ended Sunday evening. Just as soon as the first star could be dimly spied by the boys and girls, the severe restraint of the day was removed. Then was the time for neighbors to make friendly calls and young men to court Puritan maidens. All courting was done under the watchful eyes of the stern father or strict mother, however. It was the custom for those intending to marry to have their names "called out" in meeting beforehand. Ministers were not allowed to marry people in those days; only magistrates could do that.

The children who lived in New Haven two hundred and fifty years ago must have found the days much longer than they would now.

They had their games of hopscotch and tag and the rest but no toys or picture books. They were not allowed to celebrate Christmas and never had visits from Santa Claus. The boys never played baseball or football as they do to-day; and they never "went in swimming." The girls had no dolls except those they made for themselves out of woolen rags, and they were not allowed to become very fond of these, for their mothers did not think it right. They never enjoyed the pleasures and excitements of birthday parties or children's entertainments; they were taught to think of more serious matters.

Puritan children did have their times of enjoyment, nevertheless. The early settlers of New Haven did not forget that "All work and no play makes Jack a dull boy," and they did provide some holidays. There was no noisy Fourth of July, of course, but children did have a good time and nice things to eat on Thanksgiving Day. Another enjoyable day was "Training-day," which came six times a year and furnished much excite-

ment. It was fun for the children, (and the older folks as well), to watch the train-band drill and see the soldiers run races, engage in jumping contests and take part in other athletic games. After all, when compared with the pleasures of the boys and girls of the twentieth century, these children of the Puritan founders of New Haven must have had a very stupid time; but, in spite of their hardships and discomforts they grew to be strong, brave and true-hearted men and women.

APPENDIX.

PAGE 32, No. 1.—LANDING PLACE.

A marble tablet commemorating the landing of the settlers of New Haven in 1638 has been placed on the brick building at the corner of College and George streets.

PAGE 42, No. 2.—HOME LOTS OF THE LEADING SETTLERS.

(*Map.*)

The numbers on the map indicate the positions of the home lots of the leading settlers in the half-mile square.

1. Governor Theophilus Eaton.
2. Reverend John Davenport.
3. Stephen Goodyear, a leading merchant and Deputy Governor of the colony. He died in England.
4. Matthew Gilbert, a prominent officer in church and state. The rough gravestone back of the Center Church marked "M. G. 80" is thought to indicate his burial place.
5. Nathanael Turner, captain of the train band.
6. Ezekiel Cheever, the school master.
7. Richard Malbon, a prominent merchant and captain of the militia.

8. David Yale, the father of Elihu Yale.
9. Where John Dixwell, the Regicide, lived.
10. George Lamberton, the sea captain.
11. Thomas Gregson.
12. Isaac Allerton, who came over in the Mayflower to Plymouth, Massachusetts, and later moved to New Haven. He built a "grand house with four porches." A tablet on the corner of Union and Fair streets marks the site of his house. He lies buried somewhere on the Green.
13. James Hillhouse.
14. Roger Sherman.
15. Noah Webster.
16. Eli Whitney.
17. The oldest house.

PAGE 51, No. 3.—PORRINGER.

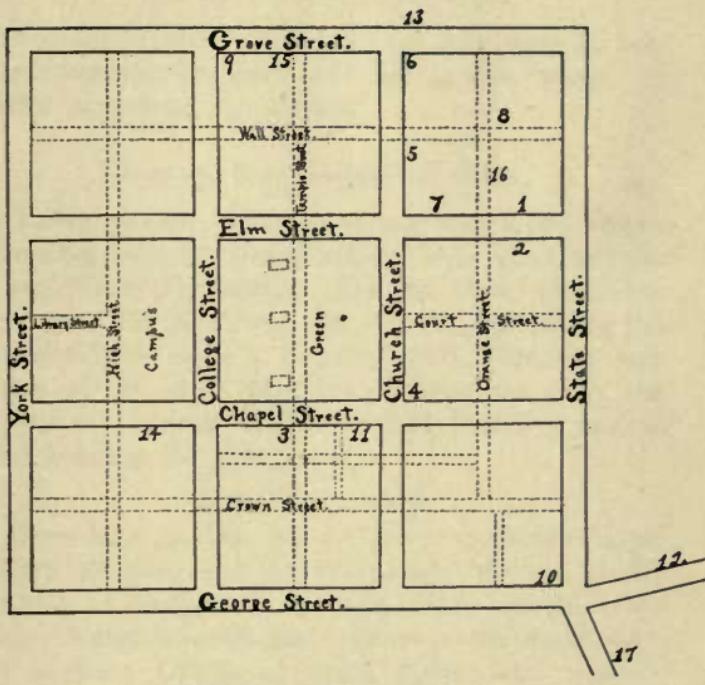
A porringer is a cup or bowl. In colonial days a silver porringer was considered a very valuable possession. Those given the Indians were probably wooden.

PAGE 52, No. 4.—THE WORD YE.

"Ye" is an old way of printing "the" and should be pronounced *the*. The Y was used in place of an old English letter called thorn. This letter was similar in shape to a Y.

PAGE 54, No. 5.—KING PHILIP'S WAR.

The only time New Haven was ever seriously threatened with an Indian attack was in the war with



THE HALF-MILE SQUARE.

King Philip and the Narragansetts in 1775. There was great alarm among the inhabitants and preparations were made to fortify the town. A wooden palisade was built around the original square and the meeting house was fortified. Fortunately there was no occasion to use these defences, and a few years later the wood forming the palisade was sold.

PAGE 65, No. 6.—BANDOLEER.

A bandoleer was a broad leather belt worn by soldiers over the shoulder and across the breast. It usually supported the musket.

PAGE 95, No. 7.—JUDGES' CAVE.

Whalley avenue, Dixwell avenue and Goffe street, all leading from Broadway toward West Rock and the Judges' Cave, are named after the three Regicides. The top of the Rock and the woods surrounding the old cave now form a beautiful park. On the face of one of the great boulders forming the cave, the Society of Colonial Wars has had placed a bronze tablet bearing the inscription:

JUDGES' CAVE.

"Here May 15, 1661 and for some weeks thereafter Edward Whalley and his son-in-law, William Goffe, members of Parliament, General officers in the army of the Commonwealth and signers of the death warrant of King Charles I found shelter and concealment from the officers of the Crown after the restoration."

"Opposition to tyrants is obedience to God."

The most direct road to Judges' Cave lies out

Whalley avenue to Westville, thence by Springside Home to the park. An excellent road with a gentle slope winds through the park to the cave and precipice. The cave may also be reached by a foot path from the base of the Rock affording a fine view of the city and surrounding country.

PAGE 125, No. 8.—THE LANCASTERIAN SCHOOL.

Another famous school of old New Haven was the Lancasterian school which was organized by Mr. John E. Lovell in 1822. It was conducted under the monitor system, the older scholars teaching the younger ones. For several years the school was held in the basement of the Methodist church which stood on the Green. In 1827 this school was moved to a large new building erected for its use on a lot given by Mr. Titus Street. This was in time removed to make room for the Hillhouse High School. The monitor system, has long since given way to the modern graded schools.

PAGE 132, No. 9.—YALE UNIVERSITY.

Guides may be secured free of charge to conduct visitors about the college campus and the buildings of the University every hour of the day during vacation.

PAGE 141, No. 10.—NAMES OF THE STREETS.

The names of the streets of a city are often an index to its history. This is true of New Haven. State street was called Queen street before the Revolution. After the organization of the State government it was changed to State street. George street

was named after King George of England and never changed. Grove street received its name from the numerous groves near the Hillhouse estate. The first elms were set out on Elm street, hence its name. Several churches stood on the street named Church street. Davenport avenue, Whitney avenue, Hillhouse avenue, Wooster street, and others, remind us of the prominent men of earlier days.

PAGE 141, No. II.—HILLHOUSE AVENUE.

The debt which New Haven and the State of Connecticut owes to James Hillhouse can never be forgotten. In 1792 as a part of his work of beautifying the city, Mr. Hillhouse laid out the avenue which bears his name. It is one-quarter of a mile long and over a hundred feet wide. It was at first called Temple avenue and was a private street until 1862. For fourteen years after the adoption of the Federal Constitution, Mr. Hillhouse was Senator of the United States. In 1809 he gave up his senatorship and spent fifteen years in placing on a firm foundation the school fund of the State of Connecticut. In accomplishing this object he was untiring, brave and upright. In his complexion and features Mr. Hillhouse resembled an Indian and people used to call him the "Sachem." Hence the name Sachem street at the head of Hillhouse avenue. It was jokingly said that he kept a hatchet under the papers on his desk. He acted as treasurer of Yale College from 1782 until his death, which occurred in 1832. Sachem's Woods at the head of Hillhouse avenue, although private grounds, have always been free to any who use them properly and are a favorite resort of children.

PAGE 141, No. 12.—ELM CITY.

The first person to give the name “Elm City” to New Haven is said to have been a woman, Louise Caroline Huggins, who was a writer of the 18th century.

PAGE 143, No. 13.—THE NATHAN BEERS ELM.

This old elm stands at the foot of Hillhouse avenue and is at present the largest and tallest old elm in the city. It is gradually dying and will need to be removed before very long. It is named after Nathan Beers, a patriot of the Revolution, because his home was near it. Mr. Beers became quite deaf in his old age. The soldiers of the city often went to his house to salute him. On one occasion he addressed them as follows: “Boys, I can’t hear your guns, but your powder smells good.”

PAGE 145, No. 14.—THE GROVE STREET CEMETERY.

The Grove Street Cemetery is one of the most famous of the older burial grounds in New England, not only because of the noted persons buried there, but because it was the first one in the world to be divided into “family lots.” It contains seventeen acres. Cedar avenue is known as the “famous row.” There are the graves of Jedidiah Morse, the father of American Geography; Eli Whitney, the inventor of the cotton gin; Noah Webster, the author of Webster’s Dictionary; Charles Goodyear, the inventor of a process which made rubber useful to mankind; Roger Sherman, who signed the Declaration of Independence; Admiral Foote, a hero of the Civil War;

Benjamin Silliman and James Dana, famous scientists; Theodore Winthrop, New Haven's first martyr in the Civil War; Nathan Beers, a patriot of the Revolution; Woolsey, Twining, Dwight, Hadley, Porter, Gibbs and Loomis, famous scholars; Lyman Beecher and Leonard Bacon, noted preachers; and many others whose labors and sacrifices for God and their country have won them lasting fame and gratitude.

PAGE 145, No. 15.—THE CENTER CHURCH CRYPT.

There are one hundred and forty tombstones in the crypt of this church, all dated before 1797. The crypt is open to the public on Saturdays in the afternoon but may be visited at other times by applying to the Sexton of the church.

PAGE 149, No. 16.—DAVID WOOSTER.

David Wooster was another New Haven patriot of the Revolution. He commanded a regiment which left New Haven in June, 1775. Before the soldiers marched away Colonel Wooster led them into the meeting house on the Green and sent for the minister, Reverend Jonathan Edwards, to pray with them. Mr. Edwards was not at home. So Wooster himself stepped to the front of the pulpit and prayed for his country, his men and himself.

PAGE 149, No. 17.—BENEDICT ARNOLD'S SIGN.

The sign which hung over Benedict Arnold's store in New Haven may be seen in the rooms of the New

Haven Colony Historical Society on Grove street.
It reads:

B. Arnold Druggist
Book-Seller &c
From London
Sibi Totique.

PAGE 156, No. 18.—WILLIAM CAMPBELL.

A monument on the top of Milford Hill marks the grave of this gallant young officer. It bears the following appropriate inscription:

Adjutant William Campbell
Fell during the British invasion of New Haven,
July 5, 1779.
Blessed are the merciful.

The site of the monument can easily be reached by the Allington trolley to the foot of Milford Hill. In an open lot at the top of the hill is a signboard directing to the monument. From this hill one may obtain a view of the West Bridge and the causeway across the meadows.

A dressing case used by Adjutant Campbell may be seen at the rooms of the Historical Society on Grove street.

PAGE 160, No. 19.—FORT HALE AND BEACON HILL.

Fort Hale was at first known as Black Rock Fort. It lies on the Morris Cove road and is now in ruins. The name of Beacon Hill was changed to Fort Wooster and is in Fort Wooster Park. Although at one time well provided with cannon, neither fort was

ever used against an enemy. Fort Hale and Beacon Hill may be reached by the trolley to Lighthouse Point.

PAGE 173, No. 20.—THE FARMINGTON CANAL.

This canal was dug from New Haven to Farmington and was opened in 1825. Great things were expected of it at the beginning. New Haven people spent one hundred thousand dollars on it, and Mr. James Hillhouse dug the first spade full of earth. The water was let in from the Farmington river. It was a long time before it reached New Haven, for, there were many leaks in the banks of the canal. It was a favorite route of travel to Hartford. The building of the railroads soon after this canal was completed, destroyed its usefulness. It has long provided a bed for the North Hampton railroad and saved New Haven the expense of abolishing grade crossings. Above Mt. Carmel the railroad still follows the tow path of the old canal.

No. 21.—ELI WHITNEY.

Eli Whitney was graduated from Yale College in 1792 and went to Georgia to teach. While there he invented a machine for separating cotton from the seed which is known as the cotton gin (or *engine*). The machine was stolen from Whitney and he was unable to secure any benefits from his patents on it, because of frauds by the cotton planters. In 1798 he came to New Haven and built a factory for the manufacture of fire-arms for the United States government. The plant was situated at what is now

Whitneyville. The method used by Mr. Whitney in the manufacture of guns was entirely new at that time and thought to be impracticable. No workman in the shop made a whole gun but each one made some particular part and then the parts were put together. This method of manufacture revolutionized industry and was a more important contribution to civilization than the invention of the cotton gin.

No. 22.—OLD HOUSES.

The oldest building in New Haven is the Rutherford warehouse on the east side of lower State street. It was built in 1665. The oldest dwelling house is on Meadow street and was built in 1684. The Benedict Arnold house is on Water street near Fair street, and is now used as a shed. Noah Webster lived in it at one time, and began his dictionary there. Webster later moved to the Trowbridge house on the corner of Grove and Temple streets. Number 261 George street is the old Lyman Beecher house and was built in 1764. The house numbered 247 Church street was built before 1760 and was known as the old Coffee House. The home of Roger Sherman is on Chapel street next to Warner Hall, and is now used for stores. The oldest brick house is known as the "Pinto House," 535 State street and was built in 1745.



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